

Sri Sri Vajayadevsur Sangh Series No. 6

JAINISM IN GUJARAT.

(A. D. 1100 to 1600)

by

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TO THE MEMORY OF

My Father

BHAILAL SAKARSI SHETH

Mother

CHANCHALABEN BHAILAL SHETH

Sister

LILAVATIBEN MANILAL MODI

Daughter

KUNDANBEN CHIMANLAL SHETH

ॐ श्रीगोडीपार्श्वनाथाय नमः ।

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We are very much indebted to the author of this work Mr. Chimanlal Bhailal Sheth for passing over all publishing rights to our Committee and also for going through all publishing work, proof-reading etc. and giving his valuable time after this publication only for the sake of service of Society

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AUTHOR'S PREFACE.

The history of Jainism in Gujarat is to a large extent an unexplored tract. This short work is intended to fill up a gap in the literature on the mediaeval history of Gujarat which has not taken adequate account of the unique contributions made by Jainism to the history and culture of Gujarat.

The present work was written under the guidance of Rev. Fr. H. Heras, S. J., Director, Indian Historical Research Institute, St. Xavier's College, Bombay, between 1943 and 1945. Its publication was, however, delayed partly by the conditions created by the war and partly by the needs of my teaching work.

A simplified system of transliteration of Sanskrit, Prakrit and old Gujarati words has been adopted in this work and may be understood from the following examples; *Siddharāja*, *Kumārapāla*, *Devasūri*, *Chāhada*. Current words and modern names are written usually without dia critical marks.

(VIII)

I acknowledge my indebtedness to the University of Bombay for two research grants to work on the subject and to Shri Godiji Vijayadevasuri Sangha, Bombay, for financing the publication of this work. My special obligations are due to my Guru Rev. Fr. H. Heras under whose guidance this work was written and to Dr. H. D. Sankalia of the Deccan College Post-Graduate and Research-Institute, Poona, for writing a foreword to this work.

A. G. Teachers' College,
Ahmedabad,
August, 1953

C. B. Sheth.

FOREWORD.

Buddhism and Jainism almost started together in about the 6th. Century B. C. In fact, tradition asserts that the latter has a much greater antiquity. Not only has it a hoary past, but it has survived the onslaughts of rival faiths, foreign and indigenous. And Jainism to-day is a living religion, having had its followers in different parts of India.

Inspite of a long and continuous history, it has not received that attention at the hands of scholars that it deserves. Over 30 years ago that far-sighted scholar, Rev. H. Heras, S. J., Director of the Indian Historical Research Institute, St. Xavier's College, Bombay, inspired some of his pupils to prepare a detailed and connected account of the vicissitudes through which Jainism had to pass before the advent of Islam in the north and south respectively. Thus Shri C. J. Shah published the first monograph on *Jainism in North India*. Later Dr B. A. Saleore wrote on *Mediaeval Jainism*. This deals with the history of the religion in Karnatak

with special reference to the Vijayanagara Empire. About that time, Shri C. B. Sheth, another pupil of Rev Fr Heras and at present, a Professor of History in a Post-graduate College in Ahmedabad, carried out researches on Jainism in Mediaeval Gujarāt with grants from the University of Bombay. The work, though not very detailed and exhaustive, brings to light for the first time the contribution of the Jains to the cultural life of Gujarat for over a period of 500 years. It refers to the activities of the Jain priests and laymen towards the propagation of their religion through literature, art and architecture, as well as to the patronage or support which the religion received from the rulers of land on various occasions. It thus introduces the readers to a rich and glorious heritage preserved by Jainism in Gujarat.

Deccan College
Post-graduate and
Research Institute,
Poona.
29-4-53.

H. D. Sankalia.

INTRODUCTION.

A Very Brief Sketch of the Early History of Jainism in Gujarat.

Gujarat has been a stronghold of Jainism for centuries. In pre-historic times, Rishabha-deva and Neminātha, with their disciples, performed penance on the Satrunjaya and Giranara respectively. In the fifth century of the Christian era, a conference of the Jain monks was held at Valabhi in Saurashtra and the canonical works of the Jains were reduced to writing. When Valabhi was selected for the conference, it meant that it was a place convenient to many learned Jain monks who do not use any vehicles.

In the same century, in Ānandapura or modern Vadanagara in the Mehsana District, there lived a king named Dhruvasena. A Jain monk named Dhaneśvarasūri composed the *Kalpasutra* to console the king who had lost his son. According to Udyotanasūri, author of the *Kuvalayamālā*, there were many Jain temples in Gujarat in the 6th and 7th centuries of the Christian era.

With the foundation of Anahilavāda by Vanarāja Chavado, Jainism received a great impetus. Vanarāja who was sheltered by a Jain monk in his days of adversity, built a temple to Panchasara Parśvanatha in Anahilavāda. Champo and Lahira were some Jain ministers of the Chavadas.

Vimala Shāh, the famous temple builder, was a Dandanayaka of Bhima I, popularly known as Bhima Banāvali. Karna, the successor of Bhima I, continued his patronage to Jainism and made grants of land to some Jain temples.

In matters of religion, the kings of Gujarata were very tolerant. Though most of them were not Jains, they thought it their duty to patronize Jainism as it was embraced by an influential section of their subjects. Thus Jainism was patronized by the Maitrakas of Valabhi and the Chavadas, Solankis and Vaghelas of Anahilavāda.

In the following pages, I have given a brief account of the activities of the Jains in different fields and their contribution to the cultural life of Gujarat in the mediaeval period (i. e. roughly between 1100 A. D. and 1600 A. D.).

ABBREVIATIONS.

Jain Sahityano Itihāsa	for	Jain Sahityano Sāmkshipta Itihāsa.
Bhandārakara	for	Bhandarakara's Report in search of Manuscripts
Buhler	for	Buhler's reports in search of Manuscripts.
Peterson	for	Peterson's report in search of Manuscripts.
Velankara	for	Velankara's cata- logue of Manuscripts in the library of the Bombay Branch of the Royal Asiatic Society.
Weber	for	Weber's Catalogue of Manuscripts in the Berlin library.

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Chapter I

Siddharāja and the Jains.

Siddharāja was an enlightened ruler on the throne of Anahilavāda. During his reign as well as that of his successor, no man was disabled from holding any office under the crown by reason of his race, language or religion. In other words, career was thrown open to talents, and the talented Jains captured many important offices in the state. Munjāla, Śāntu, Udayana, Āsuka, Vagbhata, Ānanda, Prithvipāla and Sajjana, were some of the Jain officers who helped Jayasimhadeva in state affairs.¹

Munjāla was a minister of king Karna and continued to hold office under Siddharāja. Karna had married Mayaṇalladevī as his mother desired him to do so, but had not favoured her even with a look. Once he happened to see a woman

¹ Desai, *Jain Sahityano Itihasa*, p. 224.

of low rank and wished to enjoy her. He was, however, not able to do so as he thought the act below his dignity. His minister Munjāla, coming to know of this, dressed up Mayanalladevi in that woman's clothes, and sent her after usual monthly ablutions to take the place of that woman. Karna, thinking that she was the very woman he loved, received her ardently, and she became pregnant by him. Mayanalladevi had, as a proof of the interview, taken from her husband his ring. Next day, Karna repented for his sinful deed, but his minister Munjāla explained to him the stratagem by which he was deceived. In this way, Munjāla saved the king from a fall and won Mayanalladevi's secret blessings.² This account of Merutunga is not confirmed by a contemporary writer.

On another occasion, Munjāla helped Jayasimhadēva, Karna's son. When the siege of Dhārā was indefinitely prolonged, Siddharāja took a vow to refrain from food until he had captured the fort of Dhārā. The warriors of Gujarat showed great prodigies of valour, but were unable to fulfil the king's vow before the end of the day. At this time, Munjāla intervened, and persuaded

² Merutunga, *Prabandhachintāmanī*, p. 183, Jina-mandana, *Kumārāpūlaprabandha*, p. 4.

Siddharāja to fulfil his vow by breaking into Dhārā made of flour.³

Munjāla is said to have taken an important part in the capture of Dhārā. When Siddharāja was thinking of raising the siege of Dhārā, he posted his confidential emissaries in all the important places in the city. They all began to talk on the capture of Dhārā, and by this device succeeded in knowing that an attack on the southern gate would crown their labours with success. The king, knowing this fact, brought his army to the southern gate tower of the fort, and headed the assault in person. His elephant Yaśah-pataha, then, broke two of the three gates. Siddharāja entered the city, and taking Yaśovarman prisoner, returned to Anahilavāda.⁴

Jayasimha's victory over Yaśovarman of Mālwa is certainly historical. It is confirmed by the Chaulukya copperplates wherein Jayasimha is called Avantinātha as well as by Hemachandra, Arisimha, Someśvara and other chroniclers.⁵ As Munjāla was a minister of Siddharāja, it is credible, as

3 Tawney, *Prabandhachintāmanī*, p. 86. 4 Tawney, *Prabandhachintāmanī*, pp. 86-7. 5 Prasasti to the *Siddha-Hema*, v. 18; *Sukritasamhita*, II, 34, *Kirtikaumudī*, II, 31-32.

Merutunga says, that he played an important part in the capture of Dhārā

After taking Dhārā, Siddharāja had taken a vow that he would enter Anahilavāda, mounted on an elephant, with Yaśovarman, holding an unseathed sword in hand, on the back seat of the howdah. Minister Munjāla, coming to know this, pointed out to the king the risk he had undertaken by taking that vow. The king was unwilling to break his vow, but Munjāla persuaded him to fulfil it by giving in Yaśovarman's hand a wooden sword ⁶

Śāntu or Sampatkara was another Jain prime minister of Siddharāja. He was the prime minister of Karna also. He was probably a native of Baroda. His father's name was Varnāga and mother's name Sampuri. In the beginning of his career, he was a governor of Lāta in Broach. By sheer dint of merit, he rose to the rank of the chief minister of Karna. The Karnasundarī of Bilhana was acted in his temple. "His engrossment in state affairs—so much so that he has no time to talk to his children or his newly married wives—his proficiency in state craft and his success in political affairs are specially mentioned by

6 Merutunga, *Prabandhachintāmaṇi*, pp. 146-7.

Bilhana " He is described as surpassing even famous ministers like Yaugandharāyana of the past. He had sent an army under general Sachchika to fight the Sultan of Ghazani whom it defeated on the banks of the Indus.^{6A} This event is not confirmed by other evidence.

Śāntu is said to have put an end to the tyranny of Madanapāla, maternal uncle of King Karna, by compassing his death.⁷ When Siddharāja had been on a pilgrimage to Somanātha, the reins of Government were in Śāntu's hands. Taking advantage of the king's absence from the capital, the king of Mālwa invaded Gujarāta. Śāntu asked him the condition on which he would turn back. Yaśovarman told him that if he made over to him the merit which Siddharāja gained by his pilgrimage to the shrine of Somanātha he would return. The minister, then, washed the king's feet and throwing into the hollow of his hand a handful of water as a sign of the transference of that merit, induced the king of Mālwa to retire. When Siddharāja knew this, he became very angry. But his minister propitiated him by saying that the giving away of one's

6A *Kāvyaṃśāsana*, II, pp CXCI 7 Merutunga, *Prabandhachintāmani*, p 135.

merit had no meaning and that one must try to avoid the enemy knocking at the door.⁸

The King of Mālwa who invaded Gujarāta in Siddharāja's absence was Narvarman and not Yaśovarman. Moreover, Merutunga's statement that the lord of Mālwa was induced to retire by making over to him the merit of Siddharāja's pilgrimage to the shrine of Somanātha is of doubtful validity; probably, it was gold that induced him to turn back. It must, however, be said to the credit of Śāntu that he knew how to avoid the enemy knocking at the door.

Merutunga tells a story which gives us an insight into the character of Śāntu. Once when minister Śāntu went to pray to God in a Jain temple built by him, he saw a Jain monk in the company of a prostitute. He paid obeisance to him according to the rules of his faith, sat near him for some time and went his way. The Jain monk was so much ashamed that he sincerely repented for his conduct, went to Pālītānā and practised austere penance for twelve years. After some years, when Śāntu went on a pilgrimage to Pālītānā, he paid obeisance to the same monk and asked him who his 'Guru' was. The

8 Ibid, p 142.

monk replied that minister Śantu was his guru because he had helped him to follow the right path.⁹

The story shows that Śantu did not disclose the faults of others and gave an opportunity to the wrongdoer to improve. He was aware of many examples of the futility of criticism bristling on a thousand pages of history and so refrained from it. Under similar circumstances, the Jains of to-day should follow the example of Śantu and give the wrongdoer an opportunity to improve.

Udayana was another Jain officer of Siddharāja. He was a Śrīmālī Baniā of Mārwar. At the suggestion of some persons, he went to Karnāvati and put up at the place of a printer named Lāchhi. Fortune smiled upon him and he found much money. In course of time, he won name, fame and glory and became a minister.¹⁰ Siddharāja appointed him governor of Cambay. When Hemachandra entered the order of Jain monks, he attended the ceremony. According to the *Prabandhachintāmani*, it was he who persuaded Chāchiga, Hemachandra's father, to consent to

9 *Prabandhachintāmani* (Shastri's Translation), pp. 162-3 10 Ibid, pp 161-2.

the consecration of his son.¹¹ In the time of Kumārāpāla, he led an unsuccessful expedition against the king of Saurāstra, (but died in the war) He was known as the maternal uncle of Siddharāja. He built the fort of Jhinjhuwādā.¹²

Udayana was an excellent follower of Jina. When he was sent against the king of Sorath, he kept his army in Vardhamānapur and went to Vimalachala. While worshipping the Jineśvara, he saw a rat with a burning wick entering a hole in the wooden temple. The animal was prevented by the temple servant from carrying the wick in hole; but Udayana, apprehending danger to the wooden temple, made up his mind to build a stone temple, and vowed to take only one meal till the task was accomplished. Then he joined his camp and marched against Sunsara. In a battle that followed, the imperial forces were defeated and Udayana was mortally wounded.¹³ He was remo-

11 Ibid, p. 205. 12 Desai, *Jain Sahityano Itihasa*, p. 224. 13 Merutunga, *Prabandhachintāmani*, p. 217. The later chroniclers, however, say that when the imperial forces were defeated, Udayana personally went against Sunsara and slew him in a hard fought duel (Charitra-sundara, *Kumārāpālacharit* VI, (IV), 20-22; Jaysimha, *Kumārāpālacharit*, VIII, 495-509, Jinamand-

ved to the camp where his soldiers finding him weeping bitterly, asked him to break his mind. The minister told them that as he was dying before having rebuilt the temples of Vimalāchala and Bhrigucatchha, he could not contain his grief. His soldiers told him that his sons Vāgbhata and Āmrabhata would carry out his plans. Udayana then asked them to call to his presence an ascetic that he might confess all his sins before him. They, however, not finding one, disguised a servant as an ascetic and carried him to the minister. Udayana then made his final act of faith and passed away.¹⁴ When Kumārapāla heard of Udayana's death, he was much grieved¹⁵ Udayana is said to have built Udayanavihara in Karnāvatī.

Another Jain minister of Siddharāja was Āsuka. He was, beyond doubt, a Mahamatya or prime minister between V. S. 1179 and 1181 or

ana, Kumārapālprabandha, p. 71) Their evidence cannot weigh against that of a contemporary writer who gives the credit of defeating the Saurashtra chiefs to Ālhana of Nadul (Epig. Ind., IX, p. 68)
¹⁴ Merutunga, *Prabandhachintāmani*, p. 218; Charitrasundar-Kumārapālacharit, VI (IV) 23-30. Jinamandana, *Kumārapālprabandha*, p. 71. ¹⁵ Charitrāsundara, loc cit, VI, (iv) 23.

A. D. 1122-23 and 1124-5. He attended the famous debate between Devasūri and Kumudachandra. With his advice and assent, Jayasimha made a pilgrimage to the Śatrunjaya hill and gave a grant of twelve villages to the temple of Ādinatha¹⁶

Sajjana was another Jain officer of Siddharāja. After the conquest of Sorath, he was appointed governor of the province. This is confirmed by an inscription in Neminātha's temple built by him on Giranāra¹⁷.

Sajjana's temple on Giranāra is the largest temple on this hill. It was repaired in A. D. 1278. It stands in a quadrangular court about 190 ft. by 130 ft. It consists of two halls. The garbhagriha has a large image in black stone of Neminātha, the twenty-second Tirthankara. The principal mandapa in front of this has twenty-square columns of granite. The floor is marbled. Round the shrine is a passage or 'bhamati' containing many images in white marble. The outer hall has two large raised platforms, the upper slabs of which have a close grained yellow stone covered with representations of the feet of the

¹⁶ Desai, *Jain Sahityano Itihasa*, p. 225. ¹⁷ Bom. Gaz., I (1), p. 176

'Ganadharas' or the principal disciples of Jina. The enclosure in which the temple stands contains small cells with images of Jina. On the southern side, there is a small temple with two black images. Behind these images, there is an apartment containing a large white marble image held in great veneration by the Jains. It has a small hole in the shoulder said to have been caused by water that used to fall from the ear, whence it obtained the name *Amijharā*.

According to the commentator of the *Vāgbhatāṅkārā*, Vāgbhata was a prime minister of Jayasimhadeva. He was probably a son of Udayana. He is often confused with Vāgbhata, author of the *Vāgbhatāṅkārā* and son of Soma¹⁸. Ananda was another Jain prime minister of Siddharāja¹⁹.

Chandrasūri, the author of the *Munisuvrata charitā*, was the governor of Lāta before he entered the order of Jain monks²⁰.

Siddharāja was a patron of learning and the learned. He had a great thirst for knowledge. As the Jain monks were very well-known for

18 *Vāgbhatāṅkārā*, v 148. 19 *Prāchīna Jaina Lekha Sangraha*, 381. 20 Desai, *Jain Sahityano Itihasa*, p. 226

their learning, he invited many of them to his assembly of the learned and treated them as his personal friends. Among his learned friends, was Virāchārya, a Jain monk.

According to the *Prabhāvakacharita*, Jayasimha, in the course of a friendly conversation, told Virāchārya that the greatness of the learned depended upon royal patronage. Virāchārya's self-respect was wounded and so he went to Pālī in Mārwar. Jayasimha repented for his conduct and requested the Sūri to return to his capital. Virāchārya did so after an extensive tour in different parts of India, in course of which he defeated several dialecticians—especially Buddhists. He was, moreover, highly honoured by the king of Gwālior.²¹

A dialectician of the Sāmkhya school named Vādisimha paid a visit to Anahilapura and challenged the learned men of the city to meet him in a public debate. Jayasimha, who was very jealous of the honour of his kingdom in matters of learning, approached Virāchārya's guru, who sent Virāchārya to fight him. The Jain Āchārya is also said to have defeated one Kamalakīrti, a Digambara dialectician.²² Another learned Jain monk who, at times, attended Siddharāja's ass-

²¹ *Prabhāvakacharita*, pp. 264-6. ²² *Ibid*, pp. 266-7.

embly of the learned was Devasūri. He was born at Maddahrit in Ashtadaśasati in V. Samvat 1143 (A. D. 1086-7)²³ He was a Porwād Bania. His father's name was Viranāga and mother's name Jinadevī. Before he entered the order of Jain monks, he was known as Purnachandra. When he was eight years old, his father migrated to Broach. After a year, Munichandra, a Jain monk, made Purnachandra his disciple. Viranāga was given an annuity by the Jains of Broach.²⁴

When Purnachandra entered the order of Jain monks, he came to be known as Rāmachandra. He studied logic and Pramāṇaśāstra and won victories in various debates. In Dholkā, he defeated a dialectician named Bandha of the Saivadvaita school²⁵ According to the *Mudrta-kumudachandra*, however, it was Munichandra, Devasūri's guru, who defeated the Saiva dialectician. It may be that Devachandra might have taken prominent part in helping his guru in the debate with Saivadvaita.²⁶

23 The region about Abu was in those days known as Ashtadaśasati Maddahrit is probably modern Madna, near Abu. 24 *Prabhāvakacharita*, pp 270-72. 25 Ibid p. 272. 26 *Kavyanuśāṇa*, II, C C I L.

Prabhāchandra, moreover, gives him the credit of defeating Gunachandra, a Digambara, in Nāgpura. This victory of Devasūri is confirmed by the *Mudritakumudachandra* ²⁷

According to the *Prabhāvakacharita*, Devasūri also defeated Sivabhuti in Chitor, Gangādhara in Gwalior, Dharanidhara in Dhārā and Krishna in Broach ²⁸ These victories of Devasūri are not confirmed by the other chroniclers.

According to the same authority, Vimalachandra, Harichandra, Somachandra, Pārśvachandra and Asokachandra were Devasūri's learned friends. ²⁹

In V. samvat 1174, the dignity of Āchārya was conferred on him. Since then, he was known as Devasūri. In Dholakā, he performed the opening ceremony of Udāvasahi, a temple built by Udaya, and set up the image of Simandharaswāmi in it ³⁰

His love for his preceptor was very great. Once when he was going to Sapādalaksha deśa, he came to know that his guru was not well. So he returned to Anahilapura and served his preceptor till his death in V. Samvat 1178. ³¹

27 Ibid, p C C I L 28 *Prabhāvakacharita*, p 272.

29 Ibid, p. 272. 30 Ibid, pp. 272-3. 31 Ibid, p. 273.

When he was at Anahilapura, Devabodha, a foreign scholar, challenged the learned men of the city to tell him the meaning of a verse in Sanskrit. When no body could explain the verse, Devasūri silenced Devabodha by telling him the meaning of the verse.³²

In V. Samvat 1179, the sūri performed the opening ceremony of a Jain temple built by Bahada in Anahilavāda.³³ We do not know who this Bahada was. He might have been the son of Udayana; but nothing can be said with certainty.

Devasūri then went to Nāgor. Devabodha who happened to be there, praised him very much before king Alhadana who received the sūri with great honour.³⁴

In V.S. 1180 (A. D. 1124), Devasuri lived in Karnāvatī in the temple of Ariṣṭanemi during the four months of the rainy season and acquired for him great fame as a learned man by his stirring sermons. Kumudachandra, a Digambara dialectician who had won several logical disputes, was at that time in Karnāvatī. He was a southerner and the guru of Jayakeśin, king of Karnātak and maternal grand father of Siddharāja. He was the incarna-

32 Ibid, pp 273-4. 33 Ibid, p. 274. 34 Ibid, p. 275.

tion of pride. He tied to his left foot marionettes of several dialecticians whom he defeated. According to the *Mudrīta-kumudachandra*, his opponents included Buddhists, Bhatta Mīmāṃsakas, followers of Śāṅkara and Kapilas. It is difficult to say how much historical truth there is in this narration. We know, however, that Digambara Jainism was then rich in philosophers and dialecticians of a very high order, some of whose works have survived to this day. It is credible, therefore, that Kumudachandra who had come from the Deccan to win name and fame in Gujarat, may have won some logical disputes in the Deccan.³⁵

Hearing of Devasūri's fame, Kumudachandra went to Devasūri's residence, and threw grass and water in it. Devasuri, at first, did not mind the vauntings of Kumudachandra and rather tried to control his anger. But his co-religionists and disciples did not like to put up with the insult; so when an old man was harassed by Kumudachandra, Devasūri was roused to fight. He told Kumudachandra that he would hold a discussion with him at the Court of Jayasimha in Anahilavāda. Kumudachandra readily accepted

35 Merutunga, *Prabandhachintāmaṇi*, pp. 161-3; *Prabhāvala-charita*, pp. 275-7.

his invitation and went to Anahilavāda where he was well-received by the king. Devasūri, also, went to Anahilavāda.³⁶

As Kumudachandra was the preceptor of Mayanalladevī's father, she was doing her best to ensure his victory by giving presents to principal men of the Court Hemachandra, coming to know of this, represented to her that in the debate that would follow, the Dīgambaras would denounce whereas the Svetāmbaras would uphold the good deeds done by women. When Mayanalladevī came to know of this, she ceased to favour Kumudachandra, thinking him to be a man utterly unacquainted with the usages of the world.³⁷

On the day fixed for disputation, the Court was attended by learned men representing six schools of philosophy. Kumudachandra had also come in great pomp and taken the seat assigned to him by Siddharāja. On the other side, Devasūri and Hemachandra sat. The disputants then entered into a contract by which the Svetāmbaras consented to adopt the views and practices of

³⁶ Merutunga, *Prabandhachintāmanī*, pp. 161-4. ³⁷ *Ibid*, p. 165.

the Digambaras in case of their defeat, while the Digambaras were to leave Gujarat for the Deccan if they were vanquished.³⁸

The questions at issue were whether women and monks who put on clothes could liberate themselves. Devasūri maintained that women could liberate themselves, as liberation depended upon a person possessing Sattva and women were known to possess great sattva. Instances were quoted from the Śāstras, of Sita and others, and as contemporary evidence, the name of queen-mother Mayanalladevi was mentioned. In the course of the debate, Kumudachandra challenged the propriety of the word 'kotakoti' used by Devasūri; he was, however, silenced by Kakala who said that the justification of the three words 'kotakoti', 'kotikoti' and 'kotikoti' was established, being set forth in the grammar of Śākatāyana.³⁹

The debate lasted for 16 days. At the end of the 16th day, Kumudachandra acknowledged his defeat and had to leave the city of Anahilapura according to the terms of agreement.⁴⁰

38 Ibid. pp 166-67. 39 *Kāvyaṇuśāsa*, II, p CCLvi; *Prabandhachintāmaṇi*, pp. 166-7. 40 Ibid, pp. 166-7.

Siddharāja being much pleased at this victory of Devasūri, conducted him in procession to the temple of Mahāvīra with the emblems of royalty, musical instruments and the conch-shells sounding the notes of victory. Thahada, a Jain layman, held a festival to celebrate the Sūri's victory.⁴¹

Siddharāja, moreover, wanted to give much money to Devasūri, but as the latter did not accept it, a temple to Ādinātha was built at the suggestion of Āsuka, a Jain minister, in V. S. 1183-A. D. 1126-7.⁴²

This victory of Devasūri is certainly historical. Ratnaprabha, a pupil and contemporary of his, makes a reference to it in his commentary on the *Upadeśamālā* (V. S. 1238-A. D. 1181-2)⁴³ Munichandra also takes note of it in the *Gurvāvalī* ⁴⁴ According to Prabhāchandra, this victory was won in V S. 1181-A. D. 1125.

Devasūri wrote the *Pramānanayatattvālokāṅkāra*, *Syādvādaratnākara* and several other works. Mānikya, Asoka, Vijayasena, Bhadrēśvara and Ratnaprabha were some of his pupils. Devasūri died in 1170 A. D. at a ripe old age ⁴⁵

41 Ibid, pp. 166-7. 42 *Kāvyaṇuśāsana* II p. CC LV.

43 *Pramānanayatattvālokāṅkāra*, Introduction, p. 3. 44

Ibid, introduction, p. 4. 45 *Kāvyaṇuśāsana*, II, p. CCLV.

Abhayadeva Malladhari was another learned Jain monk of the time of Siddharaja. He obtained the biruda Malladhari from king Karna or Siddharaja of Anahilavada. He was honoured by king Khengara of Saurashtra. At his suggestion, a Jain temple was erected in Medata, near Ajmer, and a pilgrim tax was abolished by Raja Bhuvanapala. Prithviraja I, son of Vigrabaraja III, is said to have adorned a Jain temple with a golden knob at Abhayadeva's persuasion.⁴⁶

Abhayadevasuri, a pupil of Jayasimhasuri, belonged to the Praśnavahana kula, Kotikagana, Madhyamaśakha and Harshapuriya Gachha. He was a successful missionary and helped many Brahmins to embrace Jainism. He was held in high esteem by Jayasimha, king of Anahilavada, whom he persuaded to forbid the destruction of life for eight days in Paryushana.⁴⁷ According to Peterson, Siddharaja and his retinue attended

⁴⁶ Desai, *Jain Sahityano Itihasa*, pp 227-9. ⁴⁷ Gandhi L. B., "Siddharaja and Jains", No. 8, Hiralal Hansaraj, *Jain Dharmano Itihasa*, I, p. 3 Peterson makes a mistake here. He says that Jayasimha forbade the destruction of life on the 8th and the 14th of the bright and dark halves of the month and the fifth of the bright half (Peterson, IV, App, p 8). The same mistake is repeated by Hiralal Hansaraja (Loc Cit. I, p. 4) and in the *Abhidhānarājendra*, p 707.

the Sūri's funeral procession,⁴⁸ but the fact is that Siddharāja and his retinue only witnessed the procession from the palace window.⁴⁹

The Sūri lived a life of self-restraint. He performed austere penance and abstained from rich food.⁵⁰

Vardhamānāchārya, pupil of the famous commentator Abhayadeva, wrote the Ādinātha-charita in A. D. 1104 in the glorious reign of Siddharāja. It is divided into five parts and contains 11,000 verses. The whole is in Prakrit, but at times, Apabhramsa is used. It is a very big work on the life of Ādinātha, the first Tirthankara. Our author's other works are *Manoramācharitra* (A. D. 1083-4) and *Dharma-ratnakurandavritti* (A. D. 1115-16)⁵¹

Śāntisūri, a pupil of Vardhamānasūri of Purnatallagatchha, wrote commentaries on five works⁵²

Another Śāntisūri was a pupil of Nemichandra.⁵³ He founded the Pippalagatchha. He is known

48 Peterson, V, pp. 13 and 30 49 Gandhi, "Siddharaja and Jains", No. 8. 50 Desai, *Jain Sahityano Itihasa*, p. 229. 51 Dalal, *Jesalmara Catalogue*, introduction, p. 45. 52 Desai, loc. cit., p. 230. 53 Peterson, V, p. 117.

as the author of the *Prithvichandracharitra* which he wrote at the request of his pupil Munichandra in A. D. 1105. Bhandārakar puts this work to the credit of Nemichandra but it is a mistake which is apparent from what is written at the end of the work.⁵⁴

Jinavallabhasūri occupies an important place among the monks of the Kharataragatchha. He was a pupil of Abhayadevasūri. He had many followers in Chitod and Vāgad. King Naravarman of Dhārā honoured him. Jinavallabha became a sūri in 1110-11 A. D. and died after six months.⁵⁵

He is said to have written the *Sulshmārthasiddhāntavichārasāra*,⁵⁶ *Āgamīlavastuvichārasāra*,⁵⁷ *Pīṇḍavisuddhiprakāraṇa*,⁵⁸ *Saṅghapattaka*, *Dharmasikshā*, *Prasnottarasataka*, *Chitrakutya-prasasti*, *Bhavanvāranastotra*, *Paushadhavidhiprakāraṇa*, *Jinalalyānakastotra*⁵⁹ and *Pratīkramanasāmāchāri*. The *Jain Granthāvalī* ascribes to him several more; but we cannot positively say that they are his works.

54 Peterson, V, p. LXX; Bhandarkar, Second Report etc, p. 27, Dalal, *Jesalmira Catalogue*, introduction, p. 46. 55 Desai, loc cit, pp. 230-31 56 Peterson, I, 28 57 Peterson I, 27. 58 Peterson I, 63. 59 Dalal, *Jesalmira Catalogue*, introd, pp. 40-41.

Jinadattasūri, a pupil of Jinavallabhasūri, converted many Rajputs. He is said to have written the *Ganadharasārdhaśataka*, *Sandehadolāvali*, *Ganadharasaptati*, *Sarvādhīsthāyīstotra*, *Sugurupāratantrya*, *Vighnavināśīstotra*, *Avasthākulaka*, *Chaityavandanakulaka*, *Upadesarasāyana* and *Kālasvarupakulaka* ⁶⁰

Rāmadevagani, another pupil of Jinavallabhasūri, is said to have written some commentaries. Jinabhadrasūri is said to have composed the *Apavarganāmamāla*—*Panchavargaparihāranāmamāla* ⁶¹

Dhanadeva, a Jain layman, is said to have built a Jain temple in Nāgor at the suggestion of Jinavallabhasūri ⁶²

Śrīpāla. From an inscription on an image in the temple of Vimala Shah on Mt. Ābu, we learn that the poet Śrīpāla belonged to the Prāgvata race and that his father's name was Shri Lakshmana. We find confirmation of these facts in the *Kumārapālapratiḥodha* ⁶³ From the *Vadana-garaprasasti* of Kumārapāla, we know that Śrīpāla was famed for composing a great prabandha

60 Desai, *Jain Sahityano Itihasa*, p. 233. 61 Ibid, p. 233; *Jesalmira catalogue*, 64. 62 Desai, loc. cit., p. 233.

63 *Kavyānuśāsana*, II, pp. COLVI-VII

(-Literary work) in a day, that he was accepted as a brother by Siddharāja and that he was called a king of poets. The poet had written praśastis for Rudramāla, Sahasralinga lake and the Vairochanaparājaya. Two verses of the lake praśasti are quoted in the *Prabandhachintāmani*. A slab forming the part of the Kirtistambha of the lake bearing on it a fragment of the praśasti, is discovered. Stray verses of Śrīpāla have been found. From such fragmentary poems, it is not possible to form an estimate of Śrīpāla's poetic skill. We can, however, say from the available data that Śrīpāla's verses are marked by chaste and forceful diction.⁶⁴

Śrīpāla was Siddharāja's poet laureate. He was not on good terms with Devabodha, a favourite of Siddharāja. Unfortunately, he was blind.

Viragani, a pupil of Ishwaragani of Chandragatchha or Sarwālagatchha, wrote a commentary on the *Pīṇḍanśryukti*. The work contains 7961 verses. It was composed in Dadhīpadra or Dāhod in V S 1169 or A D. 1112-13. Mahendrasūri, Parśvadevagani and Devachandragani were his colleagues. Viragani's second name was Samudragoshasūri. Before he entered the order of

64 Ibid, II, pp. CCLVII-VIII.

Jain monks, he was known as Vasanta. He was a native of Vatapadrakapura (Baroda) in Lāta-deśa. He belonged to Dharkata Kula. His father's name was Vardhamāna and mother's name Śrīmatī.⁶⁵

Devasūri, a pupil of Virachandrasūri, wrote the *Jwānuśāsana*.⁶⁶ in Prākṛit. The work contains 334 verses.

Dharmaghoshasūri, pupil of Chandraprabhasūri, who founded the Purnimikagatchha, composed the *Śabdasiddhi* and *Rishmandalastavana*. Siddharāja is said to have praised him.⁶⁷

Samudraghosha, a pupil of Dharmaghoshasūri, showed his proficiency in logic in Mālwa and earned name and fame at the courts of Naravarman of Dhārā, and Jayasimhadēva of Anahilavāda.^{67a}

Parśvadevagani was a pupil of Dhanesvarasūri who was a pupil of Śilabhadra of the Chandragatchha. He was the author of the *Nyāyapraveśakavṛttipanjikā* in A. D. 1113 and *Nishithachurnavimsoddahavṛtti* in A. D. 1117. He helped his guru Dhanesvarasūri in the Comment

65 Desai, *Jain Sahityano Itihas*, p. 238 66 Peterson, V, 22. 67 Peterson, I, 93. 67a Desai, loc. cit, p. 240.

ary on the *Sardhaśataka* in 1171 (A. D. 1114-15). He was also an ardent devotee of Sarasvati in the reign of Kumsrapāla.⁶⁸

Yaśodevasūri wrote the *Chaityavandanachūrṇivivarana* in A. D. 1118 and the *Pachchakhānasaruvam* in A. D. 1125-6.⁶⁹ He is also said to have written the *Pākshikasutravṛtti* in A. D. 1123-4 and the *Pindaviśuddhivṛtti*. He belonged to the Chandragatchha and was a pupil of Chandrasūri.⁷⁰

Yaśodeva Upādhyāya was a pupil of Devaguptasūri of Upakeśagatchha. Before he entered the order of Jain monks, he was known as Dhanadeva. On receiving the dignity of Upādhyāya, he came to be known as Yaśodeva. He completed the *Chandraprabhacharita* in A. D. 1121-2. Dr Bhandarkar ascribes this work to Siddhasūri and puts the date of his composition in V. Samvat 1138 (A. D. 1081-2), but it seems to be a mistake.⁷¹ This work was commenced in Āśāpalli when the author was dwelling in the temple of Pārsvanātha and completed in Anahilavāda in the temple of Mahāvira. Our author's

68 Dalal, *Jesalmere catalogue*, introduction, p. 21. 69 Ibid, Nos. 170 (i, ii) 70 Peterson III, p. c, and III app. p. 128 71 Bhandarkar, 2nd report etc; p. 28.

other works are the *Navapadaprakaranabṛihadavṛitti* in A. D. 1108-9 and the *Navatattvapraakaranavṛitti* in Samvat 1174 (A. D. 1117-8).⁷²

Munichandrasūri was the guru of the famous disputant Devasūri. He was trained by Vinayachandra Pāthak. He entered the order of Jain monks at an early age. Nemichandrasūri conferred the dignity of Āchārya on him. Munichandrasūri was a very learned man. He performed austere penance. Many Jain monks and nuns were at his beck and call. He was the author of the following works :—

Devendranarakendrapraakaranavṛitti in S. 1168 (A. D. 1111-12); *Sukṣhmārthavichārasārachūṛṇi* in V. S. 1170 (A. D. 1113-14); *Anekāntajayapatākāvṛittitippanam* in V. S. 1171 (A. D. 1114-15); *Upadeśavṛitti* in S. 1174 (A. D. 1117-8); *Lalitavistarāpanjikā*; *Dharmabīnduvṛitti*, *Karmaprakṛititippana*.

Besides the seven commentaries mentioned above, Munichandra wrote the following original works —

(1) *Angulīśaptatī* (2) *Āvaśyakaśaptatī* (3) *Vanaspatīśaptatī* (4) *Gāthākośa* (5) *Anuśāsanān-*

kuśakulaka (6) *Upadeśāmṛitakulaka*—Parts I, II
 (7) *Upadeśapanchāsika* (8) *Dharmopadeśakulaka*
 (in two parts). (9) *Prābhātikastuti* (10) *Moksho-*
padeśapanchāsika (11) *Ratnatrayakulaka* (12)
Śokaharāupadeśakulaka (13) *Samyaktvotpāda-vi-dh-*
 (14) *Sāmānyagunopadeśakulaka* (15) *Hitopadeśa-*
kulaka (16) *Kālaśataka* (17) *Mandalavichāra-kulaka*
 (18) *Dvādaśavarga* ⁷³

Munichandra is also said to have written a commentary of 1200 verses on the *Naishadhalāvyā*. He died in Samvat 1178 (A D. 1122) ⁷³

Hemachandra Malladhāri was a pupil of Abhaya-deva Malladhāri of the Harshapuriyagatchha. Before he entered the order of Jain monks, he was a minister. His name was Pradyumna. He had as many as four wives

According to Chandrasūri, his pupil and contemporary, Siddharāja attended Hemachandra's sermons with his retinue and lent his ears to what the Sūri said. Even when there was no sermon, he paid occasional visits to his monastery and talked with the Sūri for a long time. Once the king invited the Sūri to his palace, and like 'arati', waved before him flowers, fruits and

⁷³ Desai, loc. cit., pp 241-3; Dalal, *Jesalmere catalogue*, introduction, pp 20-21; Peterson, I, 60

materials of worship At the persuasion of the Sūri, Siddharāja set up gold knobs on the Jain temples in his kingdom and put an end to the troubles of the Jains in Dhandhukā, Sāchor and other places The king, moreover, restored the grants to Jain temples at the suggestion of Hemachandra.⁷⁴

Once Hemachandra went on a pilgrimage to Giranāra with the Jain congregation. There were 1100 carts and many horses, camels and bullocks in the congregation When the congregation halted at Vanthali, Khengār, king of Sorath, wanted to extort money from the pilgrims; so he did not allow the congregation to continue its march Hemachandra approached Khengār and obtained permission for the congregation to march.⁷⁵

He was the author of the following works:—

- (1) *Āvaśyakatīppanaka*. It is a commentary on the *Āvaśyakasūtra* and contains 5000 verses. (2) *Śatakavīvaraṇa*. (3) *Anuyogadīvarasūtravṛtti*. It is a commentary on the *Anuyogadīvarasūtra* and contains 6000 verses. (4) *Upadeśamālāsūtra* is the original work of the author. Hemachandra

⁷⁴ Peterson, V, 14-16 This Hemachandra is different from Kaḥkālasarvagna Hemachandra. ⁷⁵ Peterson, V, 14-16.

has also written a commentary of 14,000 verses on the same. (5) *Jivasamāsavritti* of 7,000 verses in V. S. 1164 (A. D. 1107-8) in *Anahilavāda*. (6) *Bhavaabhāvanāsutra* with a commentary of 3,000 verses in S. 1170 (A. D. 1113-14). (7) *Nandīsutratippanaka*. (8) *Viśeshāvasyakasutra-bṛhadvritti* in S. 1175 or A. D. 1118-19. It contains 28000 verses Abhayakumārāgani, Dhanadevagani, Jinabhadragani, Lakshmanagani, Vibudhachandra, Ānandasūri and Vīramatī helped the sūri in this work.⁷⁶

Hemachandra was a popular writer. He was never dogmatic. When there was any matter involved in doubt, he frankly admitted that the truth was known to God. Man, he believed, is imperfect, and hence likely to err.

Hemachandra fasted for seven days before his death. Siddharāja attended his funeral procession and in that way showed his respect for the Sūri.⁷⁷

Ānandasūri and Amarachandrasūri were the pupils of Mahendra and Śāntisūri of Nagendra-

⁷⁶ Gandhi, "Siddharāja and Jains," No. 19. Peterson, III, App p. 155; I App. p. 91; III, app. p. 176, III, App. p. 36; Weber, II, p. 692; Kielhorn, Palm Leaf Report, p. 41. ⁷⁷ Peterson, V, 14-16.

gatchha. King Siddharāja conferred on Ānandasūri and Amarachandrasūri the 'biruds' of 'Vyāgrasīśuka' and 'Simhasīśuka' respectively, because they won victories in debates at an early age⁷⁸

Amarachandrasūri was the author of the *Siddhāntārṇava*. Haribhadrasūri, a pupil of Ānandasūri, won the biruda 'Kalikālagautama'.⁷⁹ He is known as the author of the *Tattvaprabodha*.

Haribhadra was a pupil of Jinadeva who was a pupil of Manadeva of the Brīhatgatchha. He was a contemporary of Siddharāja and Kumārapāla. From the frequent references to the ruling princes in his works, it seems that he had some influence at the Court. Most of his works were composed in Anahilavāda. He wrote the *Bandhasvāmīva* and a 'tika' on the *Āgamīkavastuvichārasāra* of Jinavallabha, while dwelling in the house of Āsapura in Anahilavāda in V. Samvat 1172 (A. D. 1115-16). He also completed the *Munipaticharitra* consisting of 652 gāthas in Prakrit in the same year. He is also said to have written the *Śreyānsanāthacharitra*. The work contains 6584 'gāthas' in Prakrit. It deals with the life of Śreyānsanātha, the eleventh Tīrtan-

⁷⁸ Arisimha, *Sukritasankīrtana*, p. 30, v. 20. ⁷⁹ Peterson, III, 18.

kara of the Jains and was completed in the reign of Jayasimhadeva. In V. Samvat 1185 (A. D. 1128-29), he wrote a Vivarana on the *Prasamarati* of Umāsvāti in Anahilavāda. Tradition puts to his credit the biographies of twenty-four Tirthankaras, but the *Chandraprabhacharitra*, the *Mallināthacharitra* and the *Nemināthacharitra* only are available to us. The last work was completed in S 1216 (A. D. 1159-60) in the reign of Kumārapāla. Haribhadra's works give us valuable information about the Jain ministers of Gujārāṭa.⁸⁰

Jineśvara composed the *Mallināthacharitra* in Prākṛita in V. S. 1175 (or A. D. 1118-19). The work deals with the life of the nineteenth Tirthankara of the Jains.⁸¹

Vijayasimhasūri was a pupil of Śāntisūri who was a pupil of Nemichandra in the Chandra-gatchha. He was the author of the *Śrāvaka-pratikramanasūtrachurni* in V. Samvat 1183 (A. D. 1126-7). The work contains 4500 verses.⁸²

Dharmaghoshasūri was a pupil of Silabhadra-sūri of Rājagatchha. He composed the *Dharma-*

80 Gandhi, "Siddharāja and Jains", Nos 40-41. Haribhadra's *Kshetrasamāsavṛitti* was completed in Anahilavāda in A. D. 1128-29. 81 Desai, loc cit., p, 250.
82 Peterson, V, 22.

lalpadruma in S 1186 (A. D 1129-30).⁸³ In the same year, Dhavala heard him expound 'parigrahapramāṇa'. He was honoured by the King of Śākambhari, a feudatory of Jayasimha.⁸⁴ This Śākambhari King was Vīgraharāja Viśaladeva III who conferred upon our author the title of Vādīchudāmanī. In S 1181 (A. D 1124-5), the Sūri performed the opening ceremony of a Jain temple in Falodhi.⁸⁵ His pupil Yaśobhadrasūri wrote the *Gadyagodāvarī*.⁸⁶

Mahendrasūri composed the *Narmadasundarī-lathā* in V. S. 1187 (A. D. 1130-31) at the request of his pupil. The work describes the mahātmya of Śīla (conduct).⁸⁷

Āmradevasūri, pupil of Jinachandrasūri of Brihadgatchha, wrote the *Ākhyānamanīkoshavṛtti* in V. S. 1190 (A. D 1133-4). The work is a commentary on the *Ākhyānamanīkoshā* of Nemichandra. It was commenced in Yaśonāgaśethavasatī and completed in Dhavalakkapura (Dholakā). Nemichandra, Guṇākara and Pārśvadevagani helped him in the work which was completed in about nine months.⁸⁸

83 Peterson, V, 107. 84 Hiralal Hansraja, Jain History, p 68. 85 Peterson, IV, 100. 86 Peterson, III, 262. 87 *Jesalmere catalogue*, 54. 88 Peterson, III, 78.

The *Ākhyānamanikoshatikā*⁸⁹ was written in Samvat 1190 (A. D. 1134)

Siddhasūri of the Ukeśagatchha was the author of the *Bṛhatśhetrasamāsavṛtti* in Samvat 1192 (A. D. 1135-6). He gives the following account of his spiritual descent:—

- (1) Kakkasūri
- |
- (2) Siddhasūri
- |
- (3) Devaguptasūri
- |
- (4) Siddhasūri (Our author)

His guru's brother Yaśodeva helped him to select the subject⁹⁰

In A. D 1135-6, the palm-leaf manuscript of the *Pushpāvatīkathā* was written by Chamuka in Khetaka (Kaira), when Gangila was a minister of Siddharāja.

Vijayasimhasūri, a pupil of Hemachandra Malladhāri, completed the *Dharmopadeśamālā* in S. 1191 (A. D. 1135) It contains 14471 verses

Abhayakumārāgani, a pupil of Hemachandra

89 Peterson, III, app p 81; IV, p. XXVIII. 90 Peterson, III, app p. 193 91 Peterson, V, p 111.

Malladhāri, helped Vijayasimhasūri in the composition of his work⁹¹

Chandrasūri was another well-known pupil of Hemachandrasūri Malladhāri. Before he entered the order of Jain monks, he was the governor of Lata⁹². At the request of Dhavala, a Porwād Jain of Dholakā, the sūri wrote the *Munisuvratācharita* in Āśāvallipuri (Āśāwalā, near Ahmedabad) in V. S. 1193 (A. D. 1136)⁹³ It contains 10994 verses. The *Sangrahanīratna* in Prākṛit is another work of Chandrasūri. It is based on the *Sangrahanī* of Jinabhadra. Devabhadrāsūri, a pupil of Chandrasūri, wrote a commentary on the *Sangrahanīratna*⁹⁴.

The third work of Chandrasūri Malladhāri is *Kshetrasamāsa*⁹⁵

Vardhamānasūri, pupil of Govindasūri, wrote the *Gunaratnamahodadhī*, a work on grammar in V, S. 1197 (A. D. 1140-41) He was also the author of the *Siddharājavarṇana*⁹⁶.

Kalikālasarvagna Hemasūri was the most learned man of this age and the brightest gem

92 Desai, *Jain Sahityano Itihasa*, 253 93 Peterson, V 18 (94) Peterson I, 75, Peterson, V. 15; Velankar, Nos, 1673, 1681, 1682.) 95 Peterson, III 20 96 Desai, loc. cit. 255.

of Siddharāja's court We shall, therefore, study his life in detail

Hemasūri was born in Dhandhukapura, modern Dhandhukā in the Ahmedabad District in V. S. 1145 (A. D 1088-9) on a full-moon night in Kārtika. His father's name was Chachcha and mother's name Pāhini. Before Hemasūri entered the order of Jain monks, he was known as Changadeva.

According to the *Kumārapālāpratibodha*, Devasūri once came to Dhandhukā and delivered a stirring sermon. Changadeva, being moved by it, begged that he might be taken in the order of monks. When the sūri inquired about his name and parentage, his maternal uncle Nemināga stood up and said that he was the son of Chachcha and Chāhini. He (Nemināga), moreover, requested the sūri to get permission from Chachcha for Changadeva's consecration and persuaded his brother-in-law to consent to the boy's renunciation, but Chachcha, on account of the

1. The earliest writers Somaprabha and Prabhāchandra say that Chachcha was Hemasūri's father Merutunga, Rājasekhara and Chāritragundara give the name Chāchiga. Jinamandana sometimes gives the name Chāchika Somaprabha gives Pāhini instead of Chāhini, as mother's name.

great love he bore to his son, refused his consent. Changadeva, however, with the consent of his maternal uncle, followed the sūri to Cambay and was consecrated in that city²,

Devasūri seems to have seen the boy before and looking to his tendencies, thought that he would be a successful monk, and in order to get him, used Nemināga as his agent.

On behalf of the Sūri, Nemināga tried to obtain the consent of Chachcha to Changadeva's consecration, but when he failed, the sūri seems to have taken advantage of Chachcha's absence from home and begged the boy from his mother, as the later chroniclers relate. Fearing that he would lose the boy if he stayed any more in Dhandhukkapura, he went to Stambhatīrtha to seek the support of Udayana, an influential member of the community. Chachcha seems to have followed him to Stambhatīrtha as he did not like that his son should be consecrated and was persuaded to deliver up the boy through

² Somaprabha, *Kumārapālāpratibodha*, pp 9-10; *Chaturvimsatīprabandha*, p 52, *Prabhāvakacharita*, XXII, 26, 34, *Prabandhachintāmani* (Tawney's translation), pp. 127-9, *Kumārapālāprabandha*, pp. 10-11 differ in small details. Their accounts are discussed in the subsequent paragraph.

Udayana's mediations. The Consecration ceremony was then performed in a Jain temple and Changadeva received the name Somadeva on consecration, according to common practice.

Merutunga and Chāritrasundara say that the ceremony was performed in Karnāvati, but their evidence cannot weigh against that of Somaprabha, a contemporary of Hemasūri, who says that it was performed in Stambhatīrtha and who is closely supported by Prabhāchandra. Later on, Merutunga also admits that Hemasūri was consecrated in Cambay when he accepts the statement of the *Prabhāvakacharita* that Kumārāpāla built a 'dik-shāvihāra' in Cambay to commemorate Hemasūri's consecration, inspite of his previous contradictory statement that the consecration took place in Karnāvati³

The *Kumārāpālapratibodha* says nothing about the age of the boy at the time of consecration. According to the *Prabhāvakacharita*, it was five, while according to the *Prabandhakōśa*, the *Prabandhachintāmaṇi* and the *Kumārāpālaprabandha*, it was eight. The latter view is acceptable as Jinamandana gives S. 1155 or A. D. 1097-8 as the date of consecration. The dis-

3 *Prabandhachintāmaṇi*, p. 232.

crepancy between the *Prabhāvakacharita* and the later accounts is easily explicable. Devachandra-sūri must have come to Dhandhukā in V. S. 1150 or A. D. 1093-4, when his eyes were first cast on the boy Changadeva, and the latter's formal consent also must have been taken at that time. Considerable time, however, must have elapsed before the necessary permission was obtained from Chachcha. The *Prabandhachintāmanī* informs us that Changadeva came with Devasūri to Karnāvatī and was brought up with the sons of Udayana. After the father was appeased and satisfied, he gave his consent to the consecration and performed the festival of initiation.

All these arrangements must have taken about three to four years to be completed. Changadeva must have come under the influence of Devasūri in V. S. 1150 or A. D. 1093-4 and must have joined the order of Jain monks in V. S. 1154 or A. D. 1097-8 with the consent of his father.⁴

4. *Kāvyañuśāsaṇa*, II, p. CCLXVIII-IX. From the word "Sivanirmālya" put by Merutunga in the mouth of Chachcha when he was offered money, Mr. Rasiklal Parikh infers that Chachcha was a non-Jain. This, however, is not a conclusive proof. Even to-day, many Jains use such words on account of their social relations with the non-Jains. Chachcha is

According to Jain practice, Changadeva changed his name after consecration and came to be known as Somachandra. He studied Logic and Dialectics as well as grammar and poetics, as he was intelligent. When Somachandra had mastered all Sciences, Devachandra had the dignity of Āchārya conferred on him in S. 1166 or (A. D. 1109-10) Dhanada held a festival on this occasion and spent much wealth. Somachandra again changed his name according to the custom of Jain monks and came to be known as Hemachandrāchārya

We shall now consider how Siddharāja came to be acquainted with Hemachandrasūri. According to the *Prabhāvakacharita*, *Kumārāpāla Charita* and *Kumārāpālāprabandha*, Siddharāja was once riding an elephant through the streets of his capital and saw Hemasūri standing by a shop near a slope. The king stopped his elephant just by the maund and asked the ascetic

called a 'Mithyātvin.' The latter word is many-a-time used for a Jain who does not rigidly follow the rules of his faith by his orthodox co-religionists. We may, therefore, conclude that Chachcha was not an orthodox Jain, as his wife Chāhini was. The latter entered the order of Jain nuns, some years after Changadeva's consecration.

to recite something. The latter replied immediately in a verse composed on the spur of the moment. The king was so much pleased with the composition that he invited Hemasūri to come to the palace daily at noon to entertain him. Hemasūri accepted the invitation and gradually won the king's favour.⁵

Merutunga knows nothing of this meeting. According to him, when Siddharāja returned to Anahilavada after his Conquest of Mālwa, Hemachandra and other Jain monks, being invited, went to bless the king. Though all of them were clever, they elected Hemasūri as their representative to pronounce the blessing, and he blessed the king by the following verse:—

“O wishing cow! sprinkle the earth with streams of your product. O sea! make a swastika of pearls. O moon! shine in full splendour. O elephants of the quarters! take leaves of the wishing tree and with your erected trunks make temporary arches of foliage. For truly Siddharāja is coming, having conquered the world.”

When this stanza was explained to the king,

⁵ *Prabhāvakāśharita*, XXII, 64 to 73; Jayasimhasūri, *Kumārapālācharita*. I, 274-9; Jinamandana, *Kumārapālāprabandha*, p 13.

Jayasimha was much pleased at the ingenuity of Hemachandrachārya.⁶

Chāritrasundara also gives a some what similar account According to him, when Siddharāja returned from Mālwa, men of different sects went to bless the king, and seeing that the Jain monks were absent, told the king that the Jains had grown haughty and did not even take the trouble of attending the court to bless His Majesty The Jain ministers told this to Devasūri who consented to go to the court with other monks to bless the king. Coming to the court, Hemasūri who was ten (?) years old said, ' O learned king, may you live long ! May you delight the world for many years ! May you and your servants enjoy health ! " The king, hearing the blessing, inquired as to why they were late. Hemasūri said that the Jain monks had been on state business for three days and had returned only then The king inquired as to what that business was. Hemasūri said that they had been to invite the wishing cow, the sea and the moon to celebrate the triumphal entry, and then recited the verse which is the same as that of Merutunga quoted above The king was much pleased

⁶ *Prabandhachintāmanī* (Tawney's Translation), pp. 87-8

when he heard the verse, and begged from Devasūri that he would perform the Pattābhishēka of Hemasūri.⁷

Prabhāchandra, Jayasimhasūri and Jinaman-dana also give a similar account, but relate that Hemachandrasūri only renewed his acquaintance with the king. Merutunga, moreover, does not seem to imply that it was the first meeting of Siddharāja and Hemasūri. In his account of the famous debate between Devasūri and Kumuda-chandra, Merutunga says that Hemasūri was on the side of Devasūri. As the debate took place in V. S 1181 (A. D 1125), it is certain that Jayasimha was acquainted with Hemasūri before A. D. 1125

Several stories are told by the chroniclers about Jayasimha's intercourse with Hemasūri. In a short essay like this, it is not possible to go into their details. They may, yet, be quoted here, in brief, for the sake of completion. The first story told by Prabhāchandra is about a bard who praised Hemachandrāchārya in an Apabhramśa-verse and received a handsome reward for it.⁸

⁷ Chāritrasundara, *Kumārāpālacharita*, I, (111), 58 to 74. Chāritrasundara's account, as to the age of Hemasūri when he blessed the king, is unreliable.

⁸ *Prabhāvalacharita*, XXII, 117-29.

The second story in the *Prabhāvalacharita* is about Rāmachandra, a prominent pupil of Hemachandra. It contains the historical fact that Rāmachandra had only one eye.⁹ The third story told by Prabhāchandra shows how Hemasūri, by his skill and knowledge, silenced the envious Brahmans who tried to poison the ears of the king against the Jains.¹⁰ The fourth story in the *Prabhāvalacharita* deals with Amiga who probably served Kumārapāla. The fifth story deals with the ascetic Devabodha who pleased Hemasūri with a verse composed in his honour. The sūri thereupon procured a large sum of money for Devabodha from the king.¹¹

This story is not mentioned elsewhere, on the other hand, Jinawandanagani and Charitrasundaragani mention one Devabodha as Hemasūri's rival in the account of Kumārapāla's conversion. According to the fifth story told by Prabhāchandra and Jayasimhasūri, Siddharāja made a pilgrimage to Somanātha and other holy places in the company of Hemasūri. The sixth story in the *Prabhāvalacharita* is about the composition of the Siddha Hema. Once when the officers were showing the king books from the library of

9 Ibid, XXII, 129-39 10 Ibid, XXII, 140-72 11 Ibid, XXII, 184-31.

Avanti, Jayasimha's eyes fell upon the 'lakshana-pustaka,' a book on grammar. The king asked what it was. Hemasūri answered that it was the *Bhojavyākaraṇa*, the prevalent Grammar of the language, compiled by the Paramāra king Bhoja who was also the author of the works on Sabdaśāstra, Alankāraśāstra and Tarkaśāstra. This aroused Jayasimha's jealousy. He expressed his regret that his treasury contained no similar series of manuals written in his kingdom. Thereupon, all the assembled scholars looked at Hemachandra, thereby indicating that they considered him worthy of becoming Bhoja of Mālwa. The king agreed with them and requested Hemachandrasūri to compile a new grammar as those available did not serve their purpose. Hemasūri expressed his willingness to fulfil the king's desire but begged his aid. The king, then, procured for him eight older grammars from various places, and Hemasūri set himself to the task and finished it within two or three years. When it was recited at the court, it was accepted as criterion by the learned. The king employed 300 Copyists to make copies of the grammar for three years and gave one copy to each of the chiefs of all sects in his kingdom. Moreover, he sent copies throughout India, and appointed a very learned grammarian named Kākala to teach

it in Anahilavāda Every month, a public examination of his pupils was held on the fifth day of the bright half, and whoever came out successful received a shawl, a golden ornament, a sedan chair or sun-shade from the king.¹²

Prabhāchandra's account about the composition of the Siddha-Hema is confirmed by Hemasūri himself who says that the grammar was compiled by him at the request of Jayasimbadeva.¹³ Merutunga adds that the grammar was placed on an elephant and taken in procession in Anahilavāda

The Siddha Hema contains eight adhyayas and thirty-two padas and at the end of the commentary of each pada, there is one verse in honour of one of the Chaulukya kings from Mularāja to Siddharāja, whereas at the end of the whole, there are four verses¹⁴

Merutunga gives three more stories, two of which show Hemachandrāchārya's erudition. The third story of Merutunga tells us how Hemasūri pleased the king by telling him that all religions,

12 *Prabhāvakacharita*, XXII, 74-115. 13. Jain Yuga, II, p 162 14. It is not possible to discuss this grammar in detail in this place. Mr. B. U. Doshi has thoroughly discussed this work in an article in the *Purātattva*, IV, pp 60 to 100.

if sincerely practised, lead to salvation. It also throws light on the religious and ethical influence that Hemasūri exercised on Jayasimha.

To the stories of Prabhāchandra and Merutunga, Jinamandana adds two more. According to the first story, when the king expressed his desire to listen to a sermon, Hemasūri recommended to the king the common duties acceptable to all. According to the second story, Hemasūri taught the king, when the latter had the temple of Śiva and Mahāvira built in Siddhapura, that the Tirthankara was superior to Śiva.

The stories, quoted above, are quite right as to the manner in which Hemasūri behaved towards the king. Hemasūri would have been invited to the court during the last few years of Jayasimha's reign. Undoubtedly, he would have endeavoured to shine out by his learning and smartness and he would have let no opportunity pass of saying a good word for his sect or for the equal rights of the non-Brahmin sects. At the same time, he will have taken care to emphasize those points in which the Jain doctrine coincides with Brahmanism.

Hemasūri was also a contemporary of the Chaulukya king Kumārapāla. We shall study his relations to Kumārapāla hereafter.

Upto this time, we have dealt with the activities of the Jain ministers, Jain officers and Jain monks and nuns of the time of Siddharaja. There were, however, many Jain laymen who did useful work by spending money freely for the spread of knowledge. The *Jain-pustakaprasastisangraha* compiled by Muni Jinavijaya gives names of many Śrāvakas and Śrāvikās who gave away large sums of money for writing books. But most of the Prasastis give very little information about the donors. There are, however, some big prasastis in the work. The Prasasti to the *Bhagavatsutra* is one of them.¹ It contains valuable information about the family of a Jain layman named Siddha.

Siddhināga, the great grand-father of Siddha, had four sons named Vodhaka (or Podhaka), Virada, Vaduka (or Vardhana) and Dranaka. The sons of Siddhināga had performed many pious and religious deeds and set up the images of Tirthankaras.

Of Siddhināga's sons, Virada had great respect for Jain monks. His wife Dhanadevī was a staunch Jain. Varadeva, Virada's son, was a kind and excellent follower of Jina. He set up an

1 Jinavijaya, *Jain Pustakaprasastisangraha*, No 3.

image of Mahavira and spent money liberally for writing the *Uttarādhyaṇasūtra-vṛtti*

Varadeva had a son named Siddha and six daughters named Champushri, Amritadevi, Jinamati, Yasoragi, Pagu and Amba

Siddha, son of Varadeva and Lakshmī, had two wives named Rājamati and Shriyadevī. When Varadeva was on death-bed, he asked his son Siddha to spend money for the spread of spiritual knowledge. Siddha respected the wishes of his dying father by spending money in making the copies of the following ten books containing about one lakh verses:—

- (1) *Suyagadanga sutta*, *Nijjuttī*, *Vitti*. (2) *Uvasagadashāi Angasutta*, *Vitti*. (3) *Ovāiyasutta*, *Vitti*. *Rāyappasenīya Sutta* (4) *Kappasutta*, *Bhasa* (5) *Kappachunnī*. (6) *Dasaveyāhīyasutta*, *Nijjuttī*, *Vitti*, (7) *Uvaesamala* (8) *Bhavabhāvanā* (9) *Panchasagasutta*, *Vitti* (10) *Pindavisuddhi* *Vitti* & *Padhamapanchasaga Chūṇī Laghuvra-charīya*, *Rayanachudakaha*.

At the time of her death, Rājamati, Siddha's wife, had requested her husband to spend money after her in writing the *Bhagavatisūtra* and its commentary. Her wishes were fulfilled by her

husband. The commentary on the *Bhagavatsūtra* was written in Anahilavāda in V. S. 1187, when Siddharāja was the ruler, and, was presented to Chakresvarasūri, a pupil of Vardhamanasūri, who was a pupil of Śalibhadrasūri.¹

We shall now consider which religion Siddharāja professed. Although it would be too bold to assert that he was a staunch Jain, yet it would not be untrue to say that he had some inclination towards Jainism. Firstly, the Arab Geographer Al Idrasi says that Jayasimha used to worship a Buddha image.⁹⁷ Secondly, he was trained by his Jain ministers Santu, Munjala and Udayana. Thirdly, Abhayadevasūri Malladhari, Kalikālasārvagna Hemachandrasūri, Hemachandrasūri Malladhari, Viracharya and other Jain monks were his friends. He listened to their sermons with great pleasure. On the advice of Abhayadevasūri, he stopped the taking of life for eight days of the Pajusanaparva. At the suggestion of the same monk, he adorned Jain temples with staffs and gold knobs and restored their grants which were withheld by his wicked non-Jain officers. Fourthly, he built a temple to Mahāvira-swami in Siddhapura, and another to Parśvanātha

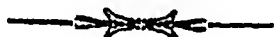
¹ Jīnavijaya, Ibid, No. 3.

⁹⁷ Kāvyaṇusāṅga II, C O L XXXII.

in Anubhavarāda, when the Svetāmbara dootor
 Devanāgiri won a victory over the Digāmbara
 Kunudachandra. He is also said to have sanction-
 ed much money for the stone temple which
 the governor Sijana erected on Giranāra. Fifthly,
 he made pilgrimages to Giranāra and Śatrunjaya
 and made a grant of twelve villages to the tem-
 ple of Ādinātha."

Chapter II.

Kumārapāla.



Bhimadeva I was the great-grandfather of Kumārapāla. He had a son named Kshemarāja or Harapāla who had married Sutarā, a daughter of the king of Marudeśa. Kshemarāja, a lover of art and religion, had a son named Devaprasād who was a great donor. The latter had a son named Tribhuvanapāla who had three sons—Mahipāla, Kīrtipāla and Kumārapāla and two daughters Premaladevī and Devaladevī.'

1 Ojha, *Rajputanaka Itihāsa*, I, p. 218, f. 3; *Dvyāśraya*, IX, 70-2.

According to the bards, Siddharāja had seven sons. Their evidence, however cannot weigh against that of the *Dvyāśraya* (XV, 55) which clearly says that Siddharāja had no son.

According to Tod, Kumārapāla originally belonged to the Chohāna race and adopted the family name

The accounts of the later chroniclers clearly bring out the fact that Kumārapāla had become a foot-ball of fortune before he came to the throne. The same is confirmed by contemporary evidence. The *Kumārapālapratibodha* says that Kumārapāla, thinking one day that he must practise dharma as he had come to the throne after passing through many vicissitudes of life, told his minister his desire to know real religion.² We, moreover, find a reference to his wanderings in a verse in the *Moharājaparājaya* which says, "To whom is this prince of the Gurjaras, the banner of the Chaulukya race not known, who through curiosity wandered alone through the whole world".³ Hemasūri's silence on this

Chālukya after his accession to the throne of Anahilavāda (*Western India*, p. 141). Uncorroborated as Tod's statement is, we shall have to reject it in the light of the evidence of Hemasūri who traces his descent from Bhimadeva. Hemasūri's statement is confirmed by a Chitoda inscription of the reign of Kumārapāla.

According to Merutunga, Kumārapāla's great grandmother was a courtesan, but the statement is not confirmed by other evidence.

2. Somaprabha, *Kumārapālapratibodha*, P. 5

3. *Moharājaparājaya*, I, 28; Kielhorn, Report (1880-81), p. 34.

point has no significance, as he could not have chid Kumārāpālā for leading a beggarly life before coming to the throne.

Among the persons who had shielded Kumārāpālā in adversity, there were probably Alinga the potter, Bhimasimha the cultivator, Vosiri, his friend, Udayana, Vagbhata and Hemasūri. It is difficult to be sure about the places visited by him, especially as the later chroniclers add many more. But they are unanimous in saying that he had visited Cambay, Baroda, Broach, Kolambapattana and Ujjain. It need not, however, be supposed that these were the only places he visited. In those days when travelling was difficult, he must have halted at many places. The story of the miserly rat⁴ occurs in the accounts of all the chroniclers, and Rajsekhara who does not say anything about the king's early career, also knows it, as he credits him with having built a Mushikavihara out of repentance for causing the death of the mouse. The statement that he paid a visit to the shrine of Śiva in Ujjain and read the verse referring to him is probably historical, as it is known to all the chroniclers and the verse is preserved in their works in the same version.

⁴ *Prābāṇdhāchintāmaṇi*, p. 192-3

That Kumārāpāla wandered away from home to avoid death at the hands of Siddharāja is a well-known fact; so when he heard about Siddharāja's death, he hurried to Anahilavāda and saw his brother-in-law Kanhadadeva who helped him to the throne in S. 1199 or A. D. 1143. According to the *Prabandhachintāmaṇi*, he was fifty years old when he was crowned king.

On coming to the throne, Kumārāpāla generally rewarded those who had helped him in days of adversity. He made Vagbhata, Udaya's son, his minister and gave the parāgana of Dhitrakuta with seven hundred villages to Alinga, the potter. Vosiri, his friend, received Lāta deśa. Bhima and other cultivators were made body guards, and Bhopaladevi was made the chief queen.⁵

As Kumārāpāla came to the throne at a ripe age when he had gained enough experience of the world by wandering in many countries, he was practically independent of his ministers. But as the latter did not like this, they formed a plot to slay him. Kumārāpāla, having received information from a friend, avoided the gate

⁵ Jyotiśaṅkara, *Kumārāpālacharita*, III, 524, 521, and *Kumārāpālacharita*, p. 34.

where the assassins were posted, and seizing the intriguers, put them to death.⁶

As the king's brother-in-law had helped him to the throne, he became very haughty and cut Jokes at him in the presence of others. When Kumārāpāla's warnings fell on deaf ears, the king put out his eyes.⁷ This exemplary punishment had its desired effects and from that day, all other nobles feared the king and did not disobey his commands.⁸

Kumārāpāla spent the next few years of his reign in consolidating his kingdom and in conquering new territories. Accordig to the Dvyāśraya, Anna, king of Sapādalaksha, hearing of Jayasimha's death, thought that the government of Gujarat had become weak and planned an invasion of that country. He formed a confederacy against Kumārāpāla. It was arranged that Ballāla, king of Avantī and Anna of Sapādalaksha with other members of the confederacy should simultaneously attack Gujarat.

6. Merutunga, *Prabandhachintāmaṇi*, p 196; *Kumārāpālaprabandha*, p 34

7. Merutunga, *Ibid*, p 196; Jayasimha, *Kumārāpāla-charita*, III, 492-513

8. Chārītsundara, *Kumārāpāla-charita*, III, (u), 10-11.

When Kumārapāla received this news, he sent Kāka against Ballāla and himself led an army against Anna. On the way, he was joined by king Vikramasimha of Abu. In the battle that followed, Anna was defeated. He acknowledged Kumārapāla as his overlord and gave his daughter Jalhanā in marriage to the king⁹

This victory of Kumārapāla over the Sapādalaksha king is certainly historical, as it is confirmed by the Chaulukya copperplates as well as by Someśvara, Arisimha, Bālachandrasūri, Udayaprabhasūri and other chroniclers¹⁰

Like Kumārapāla, his general Kāka who was sent against Ballāla of Avantī, was also successful. Ballāla had bought off the king's sāmants-Vijaya and Krishna. At first, the imperial forces fled before the furious charge made by Ballāla but the Brahmin senapati Kāka brought them under the banner of Anahilavāda by his stirring address. The Gujarata army then fought with

9. *Dvyāśraya*, XVI, 24 to XIX, 60.

10 Ind. Ant., VI, 194; *Ibid*, VI, 146; Vadanagara-prasasti, v. 9; Someśvara, *KīrtiKaumudī*, II, 46; Arisimha, *Sukritasankīrtana*, II, 43; Bālachandra, *Vasantavilas*, III, 29; Udayaprabha, *Sukritakīrti-kallolīnī*, V. 61.

great enthusiasm and put the Mālava soldiers to flight. Five kings fell Ballāla on the ground in the presence of Kaka and before the latter could prevent them, some wicked Brahmins put him to death.¹¹ According to Mt. Abu inscription of Bhima II dated V. S. 1287 (A. D. 1230-1), Paramāra Yaśodhavalā, a king of Abu and feudatory of Kumārapāla, was one of the kings who fell Ballāla on the ground¹²

This victory of Kumārapāla's general over Ballāla is certainly historical, as it is confirmed by contemporary evidence as well as by chroniclers like Someśvara and Bālachandrasūri.¹³

11 *Dvyāśraya*, XIX, 94-126. Mr. Forbes, here, makes a mistake. He says that Kumārapāla personally went against Ballāla and defeated him. (*RasMala*, I, 180). The same mistake is repeated in the Ind. Ant., IV, 268.

12 *Historical Inscriptions of Gujarat*, II, No. 167. According to the *Dvyāśraya* the king of Ābu who fought on the side of Kumārapāla was Vikramasimha. We do not find this name in the inscription mentioned above. It seems, therefore, that Vikramasimha was on the throne for a short time, and as Prabhāchandra-sūri says, was deposed by Kumārapāla for acting against his interests. The same authority informs us that Kumārapāla gave the throne to Yaśodhavalā, Vikramasimha's nephew (*Prabhāvakacharita*, XXII, 574).

13 Vadanagara Prasasti of the reign of Kumāra-

It is difficult to say who this Ballāla was. We also do not know how he became the king of Mālwa. He was probably one of the rebels who took advantage of anarchy in Mālwa after Yaśovarman's death and seized the reins of Government. Mr. D. K. Shastri fancies that Ballāla who was killed by Kumārāpāla's general was the Hoysala king Ballāla of Dwārasamudra who lived between V. S. 1229 and 1268 (A. D. 1178 and 1212), but it seems to be a mistake,¹⁴ because the victory over Ballāla was won before V. S. 1208 or A. D. 1151-2 and contemporary evidence clearly proves that Ballāla was killed in the battle.

It seems, however, equally probable that Ballāladeva may be another name for Jayavarman, successor of Yaśovarman because the Vadanagara Prasasti takes credit for destroying him.¹⁵

Other evidence shows that Anna and Ballāla were defeated before V. S. 1207 and 1208 respectively.^{15a}

pāla (G. I., VIII, p. 221), *KirtīKāumudī*, II, 48; *VasantaVilasa*, III, 29.

14 *Gujaratano Madhyakalina Rajputa Itihasa*, II, p. 210. 15 E. I., VIII, p. 211.

15A. *Bharatake Prachina Rajavamsa*, I, p. 242; Vadanagara Prasasti.

The chroniclers record another successful expedition of Kumārāpāla against Mallikarjuna. According to Merutunga, a bard, once, sang the praises of Mallikarjuna in the Court of Kumārāpāla and called him "Rajapitamaha" or the grandfather of Kings. The king becoming very angry on hearing the high praises bestowed on the king of Konkana, looked at his samants. A minister named Āmbada, son of the famous Udayana, reading his mind stood before him with hands folded and requested the King to give him orders to march against the proud king of Konkana. King Kumārāpāla, being much pleased with him, gave him the command of an army that marched against Mallikarjuna. By a series of marches, Āmbada reached Konkana and crossing the river Kalavini (probably Kaveri, flowing by Valasāda and Chikhali) that was in flood, encamped on its bank. Hearing of his arrival, King Mallikarjuna came with an army to meet him. In the battle that followed, the Gujarata army was put to flight and Ambada was forced to return to Anahilavāda. Being ashamed of his defeat, he pitched a black tent, and putting on black clothes and adorning his crest with a black umbrella, lived outside the city. Kumārāpāla, once seeing the black tent, asked his men whose en-

campment it was, and coming to know that it was Āmbada's, called him to his presence and sent him for the second time against Mallikārjuna with a large army. This time Āmbada's efforts were crowned with success. Mallikārjuna was defeated and killed and Āmbada returned to Anahilavāda with large booty.¹⁶

The credit of defeating Mallikārjuna given to Āmbada by the Jain chroniclers is not undisputed. Jayānaka in the *Prithvirājavyajaya* gives this credit to Someśvara, son of Arnoraja, by his wife Kanchanadevī of Gujarat.¹⁷ In an inscription in Tejahpāla's temple on Mt. Ābu, Dhārāvārsha,

16. *Prabandhashikṣitāman*, p. 203; *Chāritrasundara-Kumārapālacharita* III, (iii), 1-56.

17. *Prithvirājavyajaya*, VII, 15. Jayasimha was the maternal grand-father of Someśvara. Hearing from the astrologers that he would be an incarnation of Rāma to perform certain duties, Siddharāja took him to his court. His successor Kumārapāla brought up the child and thus made his name significant. He received the name Pratāpalankeśvara, and married Karpuradevī, daughter of the Kalachuri king of Tripurā. He built five temples at Ajmere and several others in a village Ganganaka. He founded a town and named it after his father. His inscriptions dated V. S. 1226, 1228, 1229, 1230 and 1234 show him to be a contemporary of

the Paramāra king of Ābu, is said to have made the wives of the king of Konkana weep.¹⁸ This Dhāravarsha was a feudatory of Kumārāpāla and seems to have accompanied Āmbada in his expedition against Mallikārjuna.

Other evidence shows that Āmbada was the Governor of Lata deśa. It seems, therefore, that Āmbada was given the command of an army sent against Mallikārjuna and Dhāravarsha and Someśvara accompanied him. In the decisive battle that was fought against Mallikārjuna, Someśvara and Dhāravarsha seem to have performed prodigies of valour and that is why Jayānaka and Someśvara (author of the Prasasti in Tejahpāla's temple) give credit of defeating Mallikārjuna to Someśvara, son of Arnoraja, and Dhāravarsha respectively. The chroniclers give the credit of defeating Mallikārjuna to Āmbada because he was the commander of the army.

This Mallikārjuna was the Silhara King of Thānā. He was the son of Harapāla Silhara.

Kumārāpāla and Ajāyapāla. Someśvara gave the village of Revana to Pārśvanātha. When he died, his son was a minor (Journal, Bengal Asiatic Society, N. S. XXV, p. 195).

18. *Prachīna Lekha*, No. 65; *Gujarātano Mādhyakālīna Itihāsa*, II, p. 296.

His two inscriptions dated A. D. 1126 and 1160 show him to be a contemporary of Kumārapāla.¹⁹ He held sway over Thanā and Colaba Districts. He was a weakling and that is the reason why the Chaulukya Copperplates do not take notice of his defeat.

This Victory of Kumārapāla is certainly historical as it is confirmed by his contemporary Hemasūri as well as by Someśvara, Arisimha, Udayaprabhasūri, Jayasimhasūri and Balachandra.²⁰

Merutunga records another expedition of Kumārapāla against Sumvar of Kathiawadā. Udayana was given command of army against Sumvar, but he received mortal wounds and died.²¹ Alhanādeva Chohana of Nadula defeated the rebels in Saurashtra according to the wishes of Kumārapāla.²²

19. Bom. Gaz., I, (1), 196; Moraes, *Kadamba Kula*, 156. Mr. Moraes thinks that he succeeded in ousting the Hoysalas from Haugal and Bānavāsi for the time being. 20. Hemasūri, *Kumārapāla charita*, II, 49, Arisimha, *Sukritasānkirtanā*, II, 43; Udayaprabhasūri, *Sūkritakirtikallolini*, V. 65; Vastupāla-Tejāpāla Prasasti-V. 26; Balachandra, *Vasanta Vilāsa*, III, 29. 21. *Prabandhachintāmāni*, p. 217. 22; E. I., IX, 68. 23. *Prabandhachintāmāni*, p. 217.

Merutunga says that Udayana had taken a vow to build a stone temple on the Satrunjaya Hill, when he was sent against the rebel chief in Saurāstra. As the temple was built in V. S. 1211 or 1213 by Vāgbhata,²³ expedition against the rebel chief was certainly sent before V. S. 1211 (or A. D. 1154-5).

Merutunga and Jinamandana record a second contest with the Sapādalaksha king (who must be either Ana's son Jesangadeva or his grandson Ano) According to Jinamandana, the cause of the war was the refusal of the Sapādalaksha king to send Uttarāsana (or a piece of cloth used by the Jains at the time of worshipping an image of a Tirthankara). It is difficult to be sure of the cause given by Jinamandanagani. It is probable, however, that non-payment of the tribute by the Sapādalaksha king may have led to war with that king.^{23A}

Chāhada was given command of the army

23 In an inscription of Someśvara dated V. S. 1226, it is recorded that Vīgraharāja IV invaded Nadula and burnt Jabalipura of Ālhanadeva, a Samant of Kumārapāla. This may have been one of the causes of the second expedition against the Sapādalaksha king (Journal, Bengal Asiatic Society, V. 55, p. 41).

sent against the king. After a few marches, he reached Bamberā and invested the ramparts of the city with 2800 soldiers. Hearing from the people of the town that on the very night of his arrival the marriage ceremonies of seven hundred maidens had begun, he suspended operations during that night and in the morning stormed and took the fort where he found much gold. Establishing the authority of Kumārapāla in the country and appointing new officers, Chāhada returned to Anahilavada with 700 weavers, many men and much gold. Kumārapāla appreciated Chāhada's services and gave him the title of 'Rājagharatta' or the king's whet stone.²⁴

Up to this time, Kumārapāla was engaged in conquering new countries and in consolidating his empire and had no time to think of religion. When this work was almost over, he desired to know the truth about religion; so his minister Vāgbhata requested him to receive instructions from Hemasūri²⁵ The king accepted the advice

²⁴ Jinamandana, *Kumārapālaprabandha*, p. 76. Merutunga knows of this title but he does not say that Chāhada became Rājagharatta' after his triumphal return from Bamberā.

(25) Somaprabha, *Kumārapālapratibodha*, p.p. 5-6.

of his minister and paid daily visits to the monk who explained to him the necessity of abstaining from flesh and preventing the taking of life.

This need not lead us to believe that Hemachandra and Kumārapāla first met after the work of conquest was over.

From certain verses in the Mahāvīracharita of Hemasūri, Dr. Buhler comes to the conclusion that Kumārapāla's acquaintance with Hemasūri began, according to the verse 53, in the time when the empire had achieved its greatest expansion and when the war-expeditions and conquests were over" (Buhler-Hemachandra, p. 34). It seems, however, that "the learned doctor draws a conclusion from the verses based upon an implication which they do not carry"; for the order of narration of events does not necessarily imply their chronological order, and when we study the verses carefully, we find that no such sequence is intended.

Another argument of Dr Buhler that the Prabandhas though mention early acquaintance do not describe the relationship of Hemachandra and Kumārapāla immediately after the latter became king, does not bear examination for various reasons. Firstly, we cannot infer anything from the absence of mention, and secondly, Kumārapāla, in the beginning of his reign was too busy subduing his internal and external enemies and consolidating and extending his Empire to think of religious meetings with Hemachandra.

Hemasūri's sermon had its desired effects. Kumārapāla made up his mind to refrain from killing, flesh-eating and hunting till the end of his

(*Kāvyaṇuśāṣana*, II, p.p. CCLXXXIII-IV). The utmost that can be said in favour of Dr. Buhler's view is that Hemasūri and Kumārapāla's intimate contact must have begun after the greatest expansion of his empire, and Kumārapāla must have found time for "doing honour daily to that monk" after war expeditions and conquests were over. The question arises as to when Kumārapāla and Hemachandra first met. According to Jinamandanaganī, Kumārapāla once went to Pattana to wait upon Jayasimha and saw Hemāchārya seated on a lion-seat before the king. He felt that as the learned Jain monk was being respected by the king, it would be a meritorious thing to meet him; so he went to the lecture-hall of Hemasūri and asked him what the best virtue was. Hemachandra asked him to behave as a brother towards the wives of others. *Kumārapālāprabandha*, p.p. 18-22

There is nothing improbable or incredible in the account of Jinamandana. Kumārapāla must have been attending the court of Jayasimha to wait upon the king before he came to know of the evil intention of Siddharāja, and as Hemasūri attended Jayasimha's court frequently, Kumārapāla must have seen him. Moreover, as Hemāchārya was much respected by Jayasimha, Kumārapāla must have thought it advisable to see him.

days and forbade the taking of life throughout the kingdom. The offerings of living animals to gods were also stopped²⁵

That Kumārapāla, realising like Akbar under Jain influence that it is not meet that man should make his stomach the grave of animals, forbade the destruction of life in his kingdom, is proved by other evidence also. According to the Dvyās'raya, king Kumārapāla seeing a man taking four or five half-dead goats to a butcher, felt much that the people in his kingdom killed beasts, and so forbade the taking of life in his kingdom. Animal sacrifices were stopped. As the result of this edict, the ascetics in Pali land (Marwad) did not get the skin of the deer to use as a covering, and the people of Panchaladeśa, though formerly great destroyers of life, were prevented from taking life.

We, therefore, come to the conclusion that Kumārapāla and Hemachandra must have met in the reign of Jayasimha before Kumārapāla was forced to wander to save his life.

The Prabandhas relate that Hemasūri had helped Kumārapāla in his days of adversity and forecast that he would be a king of Gujarat.

(26) Somaprabha, *Kumārapālapratibodha*, p. p. 40-41.

The *Mahāvīracharita* adds that pigeon racing and cock-fighting were stopped. Kumārapāla insisted upon the care of all living creatures, whether they lived in water, on the land or in the air. Even a man of the lowest birth was not allowed to kill bugs, lice and the like ²⁷

27 *Mahāvīracharita*, XII, 65-74 It is a mistake to suppose that injury to living creatures was forbidden for certain days in the year. Mr. Shastri D K. quotes the Kīradu inscription in which Āhanadeva had forbidden injury to living creatures for six days in a month. The inscription bears the date S. 1209, so its evidence cannot be used to decide for how many days injury to living beings was forbidden, because Kumārapāla's contemporary Yaśahpāla clearly states that injury to living creatures was forbidden for a period of twelve years (14 years according to Merutunga). Thus from the *Moharājaparājaya* it is clear that injury to living creatures was forbidden in V. S. 1216. It is, therefore, a mistake to expect a reference to an event that had occurred in V S 1216 in an inscription of V. S. 1209.

On the other hand, it is quite probable, as the Kīradu inscription of V. S. 1209 says that injury to living creatures was forbidden for a few days in a month, in the beginning, and by V S 1216, complete injury to living beings was forbidden throughout the year.

From the *Moharājaparājaya*, it is clear that injury to living creatures was forbidden in V. S 1216. (or A. D. 1160)

Though Kumārapāla proclaimed 'amāri', he did not wish that butchers and others who made a living by taking life or killing creatures should suffer; so he generously compensated the butchers by giving them three years' income.²⁸

The later chroniclers also relate that Kumārapāla proclaimed 'amāri' for a period of fourteen years. They further state that this edict was strictly enforced. The story is told of a merchant of Sapādalakshadeśa, who was compelled to build the Yukāviḥar for killing a louse.²⁹ The *Mahāvīracharita* (XII, v. 66) seems to confirm this story.

Hemasūri, then, impressed upon the king the necessity of abandoning gambling by enumerating its numerous vices and telling him the story of Nala.³⁰ At its end, Kumārapāla asked the sūri whether he could play at dice for the sake of pleasure; but when the sūri replied in the negative, the king took a vow to refrain from

28 *Dvyāśraya*, XX, 4 to 37. 29 *Prabandhachintāmanī*, p. 232. 30 *Somaprabha*, *Kumārapālpratibodha*, p. 47.

the same. At his minister's request, Kumārapāla issued edicts declaring gambling illegal in his kingdom.³¹ The above account of Somaprabhasūri is confirmed by the *Mahāviracharita* (XII, v. 73).

Hemasūri then, dwelt at great length upon the necessity of behaving as a brother to the wives of others and told the king the story of Pradyota. At its end, Kumārapāla told the sūri that he was always averse to the wives of others, and never tolerated any one in his kingdom who thought of them.³²

The Sūri, then, advised the king to give up the company of courtezans and drinking. Kumārapāla accepted the sūri's advice and enforced prohibition in his kingdom.³³ This account of Kumārapāla's contemporary is confirmed by the *Mahāviracharita*³⁴ and the *Dvyās'raya*. The latter work adds that the king generously compensated those who had suffered by his edict by giving them three years' income.³⁵

At the sūri's desire, the king next gave up the practice of confiscating the property of a man

31 Somaprabha, *Ibid*, p. p. 76-7. 32 *Ibid*, p. 84.

33 *Ibid*, p. 92. 34 *Ibid*, *Mahāviracharita*, XII, 70-1.

dying without leaving a child³⁶ This account is confirmed by the *Dvyās'raya*, the *Mahāvira-charita* and the *Kirtikaumudi*.³⁷

Like a skilful missionary, Hemasūri had, at first, not insisted upon the more particular doctrines of Jainism, but had confined his attention to the teaching of the common principles of Hinduism and Jainism. When, however, he scored victory in his work, he proceeded to instruct the king in the particular doctrines of his faith. He told the king that 'Arhat' was omnipotent, omniscient and free from internal enemies, and should, therefore, be worshipped in eight different ways.³⁸

After explaining 'devatattva' to the king, Hemasūri proceeded to explain Dharmatattva and 'gurutattva'. He told Kumārapāla that there were four main forms of 'Dharmatattva'—'Dāna' (generosity), Śīla (good conduct), Tapa (penance) and Bhāvanā (good intention) and dwelt at great length upon the three sub-divisions of

36 Somaprabha, *Kumārapālapratibodha*, p 114.

37 *Dvyās'raya*, XX, 36-85 *Kirtikaumudi*, II, 43; *Mahāvira-charita*, XII, 14

38 Somaprabha, *Kumārapālapratibodha*, p p. 117, 122, 129-30.

dana—jñānadāna (ōr imparting knowledge to others), 'abhaya-dāna' (saving the lives of others) and dharmopastambhadāna which consisted in giving food, drink, clothing, beds, seats and other accommodations to the Jains. Thereupon the king opened a satrāgāra for the Jains and appointed Abhayakumāra, son of Nemināga, as its superintendent.³⁹

Hemasūri next proceeded to explain the king the twelve vows of a Jain layman. As to the practical results which followed the taking of the first vow, Jinamandana says that besides forbidding the destruction of life in his eighteen provinces, Kumārapāla persuaded the princes of fourteen states to pass similar edicts in their kingdoms. Moreover, he declared the use of unstrained water illegal, and like Siladitya of Molapo, gave strained water to his horses and elephants. Hemasūri then gave him the biruda of 'Śaraṇagatatrāta'⁴⁰

After taking the second vow, Kumārapāla spoke sweet, truthful and measured words. His dealings with friends, wives, enemies and preceptors were marked with straight forwardness

³⁹ Ibid, p. p 219-20.

⁴⁰ Kumārapālaprabandha, p. 81.

If he told a lie unconsciously, he performed penance out of repentance for the same.⁴¹

When Kumārāpāla took the fourth vow, all his queens except Bhopaladevī had died; later on, when the last queen died, the king refused to marry another, eventhough persuaded by his men to do so.⁴²

Realizing that contentment is the key to happiness, Kumārāpāla, while taking the fifth anuvrata, vowed not to keep more than six crore gold coins, eight crore rupees, one thousand tolas of precious jewels, two thousand pots of ghee and oil, two thousand khandis of corn, five lac horses, one thousand camels, one thousand elephants, eighty thousand cows, five hundred houses, five hundred shops, besides an army of eleven hundred elephants, five thousand chariots, eleven lac horses and eighteen lac foot soldiers.⁴³

At the time of taking the first Gunavrata or the sixth vow of a Jain layman, Kumārāpāla had vowed not to stir out of the capital in the monsoon, as there was the possibility of the destruction of many lives in that season.⁴⁴

41 Ibid, 84-5. 42 Ibid, p p. 84-5. 43 Ibid, p. 85

44 These details of Jinamandanagani are not confirmed by contemporary chroniclers.

When Kumārapāla took the second gunavrata or the seventh vow of a Jain layman he gave up the twenty-two 'abhakshyās' and thirty two 'anantakāyas, or in short, the food forbidden by the śāstras or Jain Scriptures. He further vowed to take all things after offering them to God. Of the things called 'sachitta', he took only eight 'pans' of 'Nāgaravela'. In the rainy season, he gave up all oily substances except ghee, and did not use green vegetables. With certain exceptions, he took his food only once a day, and did not enjoy his wife by day or on 'parvas'. He also abolished taxes on trees, cars and other things.⁴⁵

When the King took the first 'Siksha vrata' or the tenth vow of a Jain layman, he vowed to perform two 'sāmāyikas' daily.⁴⁶

In fulfilment of the Poshadhovavāsavrata or the eleventh vow of a Jain layman, the king performed 'poshadhas' on holy days, and observing complete fast, did not sleep at night. Most of his time, he spent in meditation, and while observing the vrata, he took particular care to see that no life was destroyed.⁴⁵

When Kumārapāla took the twelfth vow of a

45 Ibid p. 87. 46 Ibid; p. 88. 46 Ibid, p. 88.

Jain layman, he repealed a tax collected from the Jains and asked Ābhada Sheth to improve the condition of the Jains by distributing one thousand gold coins among the deserving. He also requested Hemasūri to keep him constantly informed of the condition of poor Jains. Ābhada Sheth had, under Kumārapāla's instructions, spent one crore in a year, he was, however, unwilling to have that sum from the king, but the king, in order that his twelfth vow might not be broken, persuaded him to accept that sum on his behalf.⁴⁷

That Kumārapāla did keep the twelve vows of a Jain layman is confirmed by other evidence. Somaprabhasūri, a contemporary of Kumārapāla informs us that the king received praises from Hemasūri for taking the twelve vows⁴⁸. Merutunga and Chāritrasundarasūri also make a passing reference to this fact. It is certain that the taking of these vows must have been followed by some relevant conduct on the part of Kumārapāla and there is nothing improbable or incredible in the above details furnished by Jinamandanagani.

Kumārapāla then showed his zeal for Jainism

⁴⁷ Ibid, p.p 88-9.

⁴⁸ *Kumārapālāpratibodha*, p 319.

by making pilgrimages to the holy places of the Jains with the Jain Sangha. The chroniclers, though differing in details, leave us in no doubt that Kumārapāla had undertaken his pilgrimages after hearing the 'tirthamahātmya' from Hemasūri. They further agree in saying that he had visited the holy hills—Śatrunjaya and Giranāra. It is certain, as Somaprabhasūri, a contemporary of Kumārapāla, states that the king did not climb Giranāra owing to old age. The chroniclers are, moreover, unanimous in saying that Kumārapāla constructed a trunk road on Giranāra. The officer appointed to superintend the work was Āmradeva, the governor of Saurāstra, as Somaprabha and Jinamandana say, and not Vāgbhata as some of the later chroniclers relate. It is also certain that Hemasūri, king's guru, was with him along with the Jain Sangha. There is, however, some difference of opinion as to the route followed by Kumārapāla. Somaprabhasūri who places the pilgrimage before the administration of the twelve vows of a Jain layman, says that the king went first to Giranāra and then to Śatrunjaya, while the others say that he first went to Śatrunjaya and then to Giranāra. The third view is that he visited these places, via Dhandhukā. The probable solution is that

Kumārapāla had made two or three pilgrimages to these holy places at different times. There are various reasons for holding this view. Firstly, Kumārapāla had been under the influence of Hemasūri for a period of more than fourteen years; secondly, Jinamandanagani, in the general outline of Kumārapāla's work, says that the king made seven pilgrimages; thirdly, Rajasekhara puts to his credit two pilgrimages—one to Satrunjaya, Giranāra and Devapattana and the other to Cambay. We may, therefore, give credence to the statement of Jayasimhasūri, Jinamandanagani and Rajasekhara that Kumārapāla visited Devapattana and paid obeisance to Chandraprabhu.⁴⁹

Besides proclaiming 'āmāri,' and taking the twelve vows of a Jain layman, Kumārapāla showed his zeal for Jainism by erecting numerous temples in various places. Somaprabhasūri, his contemporary, says that Kumārapāla built so many temples to the Tirthankaras that it was impossible to count them.⁵⁰ He is supported by

49 The details of Kumārapāla's pilgrimages are given in the *Kumārapālapratibodha*, p p 75-8, *Prabhāvākacharita*, XII, 838-47) *Prabandhachintāman*, p. p. 238-9, *Kumārapālaprabandha*, p p. 99 to 104 and other works

50 *Kumārapālapratibodha*, p p. 144-5.

Hemasūri who says, "In almost every village, he, whose wealth is innumerable, will adorn the earth with temples of the Jains."⁵¹ Merutunga says that Kumārapāla built 1440 temples, while Charitrasundaragani puts to his credit 1400 temples. The numbers of Merutunga and Charitrasundara seem to be exaggerated at first sight; but if we examine them in the light of statements of Somaprabhasūri and Hemasūri, they appear to be not far from the truth. It is probable, however, that Merutunga and Charitrasundara may have included in their numbers temples erected with state grants.

The chroniclers then enumerate the important temples of the King. The Dvyāśraya speaks about the Kumāravihāra in Anahilavāda and one more to Pārśvanātha in Devapattana.⁵² Yaśahpāla says that the king built the Tribhuvanavihāra thirty-two temples as penance for the sins of his teeth.⁵³ Merutunga adds a few more—the Dikshavihāra in Cambay where Hemasūri was consecrated as a monk and the Jholikavihāra in Dhandhukā on the site of Hemāchārya's

51 Hemasūri, *Mahāvīracharita*, XII, 75.

52 *Dvyāśraya*, XX, 98-9. 53 *Moharājaparājaya*, p. 93, introduction p. IX.

birth place⁵⁴ The sites of these temples in Dhandhukā and Cambay can be seen even to-day.

Kumārapāla's temple on Giranāra is situated in the vicinity of Bhīmakunda. The Mulanāyaka or the principal deity of the temple is Abhinandanaswāmī or the fourth Tirthankara. The temple has a big sabhamandapa in the walls of which are several 'Devakulikās' containing images of Tirthankaras. It seems there was, at one time, a corridor round this temple. In the compound of the temple, there are a garden and a step-well.

The temple seems to have suffered at the hands of an iconoclast. An inscription of A. D. 1824 shows that it was repaired by Ānandajī Kalyānajī and Hansarājā Jethā

Kumārapāla's temple on the Śatrunjaya Hill is one of the oldest on the hill. It is roofed and forms a fine block with low towers. It is dedicated to Ādinātha, the First Tirthankara. The door is of yellowish stone beautifully carved. The garbhagriha has a beautiful canopy of bluish marble over the head of Rishabhadeva. There is a big hall where the devotees offer prayers. In the niches, we see the images of different

Tirthankaras. On Jain holidays, the images are profusely adorned. The images of Śāsanadevatās are supposed to guard the temple. The Jinalaya is kept in such a state of constant repairs that it is difficult to say how much of it belongs to the time of Kumārapāla.

Kumārapāla's temple on the Tāranga Hill (near Mēhsāna) is dedicated to Ajitanātha, the second Tirthankara. At the main entrance, there are eight pillars of the biggest size with carving at the bottom as well as at the top. On the north and the south, the entrance is supported by two similar pillars. The temple has a big sabhā-mandapa which is used by the devotees as a prayer Hall. In the walls of the Sabhāmandapa, there are several niches containing the images of Tirthankaras and Śāsanadevatās. The central dome is supported on eight pillars beautifully carved. Eight statues with various musical instruments are represented as standing on the pillars. Near the garbhagriha, however, there are two simple pillars. In the garbhāra, there is a colossal idol of Ajitanātha. On both the sides of it, ladders are provided for its worship. The image which we see to-day in the temple is not the one originally set up by Kumārapāla. It

was set up by Govinda Sanghavi in A. D. 1423, and seems to have suffered, though not much, at the hands of an iconoclast.

Besides the idol of Ajitanatha, there are several images of Tirthankaras, which must have been replaced after A. D. 1423. Unlike other Jain temples, we do not find here a 'bhamati' or corridor. The height of the temple is about forty-two yards.

Inside the temple, there is a way up the labyrinth where it is not advisable to go without a lamp or with children. Moreover, it is not possible for three or four men to go there at a time and in a line. One noticeable feature of this labyrinth is the 'kegara' wood which is used in it.

Outside the temple, there is beautiful carving on the walls. On all sides, there are statues of men and women as well as gods and goddesses. Men are adorned with bracelets, armlets, anklets and ear-ornaments; some of them are represented with a loin-cloth only, probably because they are going to the temple to worship the Tirthankara's image. Statues of women are represented in full dress, profusely adorned with bracelets, armlets, anklets, necklaces and earrings. It is interesting to note that none of them has

ornaments for the nose, probably because in those days their use was uncommon. Some images of gods and goddesses are in a meditating posture; others are represented as going to the temple with materials of worship. Some of these statues are mutilated, but most of them are well-preserved. All these statues are bare-footed.

The *Mahāvīracharita* speaks of one superb edifice of Kumārapāla in Anahilavāda. According to Hemasūri, Kumārapāla once heard from his guru about the Jain statue consecrated by Kapila and formed a desire to dig up the sandy place and bring the all consecrating statue to Anahilavāda. With the consent of his preceptor, he ordered his officials to dig up the sandy place and bring the statue. The place of Vitabhaya was dug up and the statue was brought to Anahilavāda in great pomp. Then erecting a superb temple in a pleasure-house near his palace, the king set up the image and worshipped the same thrice a day.⁵⁵

Kumārapāla gave one more proof of his devotion to Jina by instituting car-festivals. In the Kumāravihāra, he held the Athaimahotsava or the eight days' festival, performed "snātra" puja and sat by the side of his preceptor with

55 Hemasūri, *Mahāvīracharita*, XII, 72 to 74.

folded hands. On the full-moon day of Chaitra, a monster procession attended by the king, his feudatories, public servants, and citizens started from the Kumāravihāra. An image of Parśvanātha was set up in a car and exhibited to the Public eye. When the procession came to the palace gate, Kumārapāla worshipped the image of Parśvanātha set up in the chariot, in the presence of the congregation and waved lights before it. The chariot of the Jina driven by elephants was led in procession for eight days and exhibited to the public eye. In the month of Āśvin, also, the king celebrated the car-festival for nine days and asked his feudatories to glorify Jainism. The latter obeyed royal commands by building Jain temples, holding car-festivals and honouring Jain monks⁵⁶

Somaprabhasūri's account of the car-festivals is confirmed by Hemasūri. In the *Mahāvīracharita*, it is said, "On the whole earth, as far as the ocean, he will cause the statues of the Arhat to be borne in procession, on cars, in every village, in every town"⁵⁷. The verse adds to our knowledge by informing us that the car-festivals were not

- 56 *Kumārapālapratibodha*, p. p. 174-5.

57. Hemasūri, *Mahāvīracharita*, XII, 76.

confined to the capital only, but were caused to be instituted "in every village, in every town" in the kingdom.

In spite of this widespread activity in the spirit of the Jain doctrine, it is said that as in some inscriptions he is described as 'Umāpati-varalabdhaprasad' or prospering through the favour of Śiva or as an ardent devotee of Śiva, he had not embraced Jainism but only cultivated regard for it. It is true that in an inscription of his dated V.S. 1220 or A D 1163-4, he is described as prospering through the favour of Śiva. Other inscriptions in which he is so described are either prior to the date of his conversion or belong to later reigns. The epithet, however, seems to be traditional and does not convey the meaning which it is sought to imply. It seems to have been first borne by Mularāja who was, beyond doubt, an ardent devotee of Śiva and later on applied to his successors without discrimination. In support of this view, a parallel from History is quoted. Before the Reformation found a footing in England, Henry VIII (1509-1547 A. D.) had written a book against Martin Luther, a German monk, who was trying to reform the Church; and the Pope, as a mark of favour, had conferred on Henry VIII the title

of the "Defender of the Faith" which he continued to hold even though he had revolted against the Faith, and which his successors have borne even upto this day, although it has ceased to imply what its grantor meant. In the same way, it is by no means improbable that Kumārapāla who had obtained the throne after passing through many vicissitudes of life and who had during the early years of his life made some grants to Śiva temples may have been described "Umāpati-varalabdhaprasad," when it ceased to have any meaning. Other evidence also leads us to the same conclusion. Firstly, an inscription of his reign dated \. Samvat 1221 or A. D. 1165 describes him as "Paramārhat" or the excellent follower of Jina.⁵⁸ Secondly, in the Praśasti to the Śāntināthacharita of V S. 1227 or A. D. 1170-71, Kumārapāla is called "Paramaśrāvaka" or an orthodox Jain. Thirdly, Yaśahpāla, a contemporary of the king, has written the *Mohaparājaya*, an allegorical drama to celebrate the conversion of Kumārapāla to Jainism. Fourthly, Somaprabhasūri, another contemporary of the king, has written the *Kumārapālapratibodha* entirely dealing with the teaching of Jainism to

58. Epig. Ind, XI, 35, *Prachina Jaina Lekha Sangraha*, No. 352.

Kumārāpāla by Hemasūri. Fifthly, the later chroniclers including the Brahmin Someśvara are unanimous in saying that Kumārāpāla had embraced Jainism.⁵⁹ Sixthly, Someśvara who describes the relations of his ancestors to the Anahilavāda Kings in the *Surathotsave* says nothing about their intercourse with Kumārāpāla, probably because the king who had embraced Jainism was not much concerned with his Brahmin Purohita. Seventhly, tradition has preserved his name in the list of excellent followers of Jina. He is remembered twice a day by the Jains in their temples—in the morning at the time of worshipping the Jineśvara with flowers⁶⁰ and in the evening at the time of Ārati or the waving of lights before the image.⁶¹ In the light of all this evidence, we unhesitatingly conclude that Kumārāpāla had embraced Jainism

Though Kumārāpāla had embraced Jainism, he did not forget the royal duty of encouraging his subjects in their pious and religious works; so when Bhava Brihaspati requested him to

59. *Kirtī Kaumudī*, II, 43, 50, 51.

६० पंच कोडीना फूलडे, जेना सीज्यां काज ।

राजा कुमारपालने, आप्या देश बदल ॥

६१ आरती उतारी राजा कुमारपाले ।

repair the temple of Somanatha, he readily consented to do so⁶²

We shall now say a few words about Kumārāpāla's principal officers. In those days, the heads of different departments of the state, provincial Governors, prime ministers and 'Dandanāyakas' were known as *mantris* or ministers and acted as commanders of the army.

According to the *Dvyāśraya*, Vāgbhata was a Prime Minister of Kumārāpāla.⁶³ This fact is confirmed by the Nadola copperplates of V. S. 1213.⁶⁴ It is difficult to say who this Vāgbhata was. Probably he was the son of Udayana who built a stone temple to Ādinātha on the Śātrunjaya Hill in V. S. 1211 (or A. D. 1154-5) and founded Vāgbhatapura at the foot of the hill. In this city, Vāgbhata built a temple of Pārśvanātha and called it Tribhuvanavihāra after the King's father.⁶⁵

Āmbada or Āmrabhata was another, 'mantri' of Kumārāpāla. He was the second son of Udayana. We have already seen him in connection with his expedition against Mallikārjuna. He

62 *Bhavanagara Inscriptions*, p. 187, v. 11.

63 *Dvyāśraya*, XX, 91-2. 64 *I. A.* (1912), p. 203.

65. *Prabandhachintāmani*, p. 220.

built the Śakunīkavihāra in Broach in V. S. 1211 (or V. S. 1222)⁶⁶ The Jains of Broach believe that the remains of this temple are found in a mosque.

The Udepur inscription of V. S. 1222 informs us that Chāhada was a dandanāyaka of Kumārapāla in Mālwa.⁶⁷ He was probably Chāhada, third son of Udayana. From an inscription on Giranāra, it seems he had seven sons, the eldest of whom was a treasurer of Kumārapāla.⁶⁸ By dint of merit, he (the eldest son) rose to the rank of Prime Minister. From the Praśasti to the *Prithvichandra-charita* of Śāntisūri, it is clear that Kumārasimha, Chāhada's eldest son, was the Prime minister in V. S. 1225.⁶⁹

The Kiradu inscription of V. S. 1209 and the Bali inscription of V. S. 1216 speak of Mahādeva as the Prime Minister of the king.^{69a} We do not

66 Jayasimhasūri, *Kumārapālacharita*, VIII, 642; Jinamandana, *Kumārapālāprabandha*, p. 74; as the temple was built according to the wishes of his father, it is more probable that it was built sometime after his death in V. S. 1211. 67. I. A., XVIII, 344. 68 *Prāchīna Jaina Loka Saṅgraha*, introduction, p p 92-4 69. Dalal, *Jaisalmer Catalogue*, p 11. 69A. *Prachina Jaina Loka Saṅgraha*, No 346; *Gujaratano Madhyakalina Rājput Itihās*, II, p. 318.

know much about this Mahādeva. He was probably the son of Dādāka, a Prime Minister of Siddharāja, and the governor of Ujjain in V. S. 1195. He does not seem to have held the post of the Prime Minister from V. S. 1209 to V. S. 1216, because the Nadola Copperplates inform us that Vāgbhat was the Prime Minister in V. S. 1213. Mahādeva seems to have fallen from power after Kumārāpāla's formal conversion to Jainism in V. S. 1216, because Yaśodhavala was the prime minister between V. S. 1218 and 1220.⁷⁰ Kumārasimha, about whom more has been said above, was the Prime minister in V. S. 1225 and Vādhuyana in V. S. 1227.⁷¹ The Praśasti to the Mallināthacharita informs us that Prithvipāla was a Prime Minister of Kumārāpāla.⁷² This Prithvipāla repaired Vimalaśah's temple on Mt. Abu.⁷³ The names of Kapardi and Āliga are also recorded in the 'prabandhas'.

In V. S. 1202, Sahajiga was the dandanāyaka of Saurāstra;⁷⁴ in V. S. 1207, Sajjan was the

⁷⁰ Desai, *Jain Sahityano Itihasa*, p. 279; I. A., XVIII, p. 343. ⁷¹ *Jesalmer Catalogue*, p. 17, p. 39.

⁷² *Apabhramsa Kavyatrayi*, p. 79. ⁷³ *Prachina Jaina Lekha Sangraha*, No. 157. ⁷⁴ *Revised List of Antiquarian Remains in the Bombay Presidency*, p. 246.

dandanāyaka of Chitoda⁷⁵ We do not know who this Sajjana was. He was probably the dandanāyaka of Saurāstra in the time of Siddharāja and built the stone temple on Giranara. In V. S. 1210, 1213 and 1216, Vaijaladeva was the dandanāyaka of Nadola⁷⁶ In V. S. 1222, Āmbaka, son of Rāniga, was the dandanāyaka of Saurashtra.⁷⁷

Among the sāmants of Kumārāpala, there were Vapanadeva of Godhra, Paramāra Someśvara of Kīrādu, Ālhanadeva of Nadola and many others⁷⁸ They were required to serve their overlord personally and many a time lived at Anahilapataka We have already seen how Dhāravarsha of Chandrāvati accompanied Āmra-bhata, in his expedition against Mallikārjuna and Alhanadeva went against the rebel chiefs of Saurāstra If they incurred the displeasure of their overlord, they were deposed.

Like his predecessor Siddharāja, Kumārāpala was a great patron of learning and the learned The most learned man of this age

75. Epig. Ind, II, p. 422 76. *Prachina Jaina Lekha Sangraha*, No. 326; *Gujaratano Madhyakalina Rajput Itihas*, II, p. 320. 77. *Prachina Jaina Lekha Sangraha*, Nos. 50-51. 78. *Gujaratano Madhyakalin Itihasa*, II, pp 323-4.

was Hemasūri, his preceptor. We have already dealt with the *Siddha-Hema*, a very well-known work of this remarkable Jain monk. The Success of the *Siddha-Hema* induced Hemasūri to write many more works intended to give the students of Sanskrit compositions complete instructions for expressing themselves elegantly and correctly. In this series, come the *Abhidhānachintāmaṇi*, the *Anekārthasangraha*, the *Alankārachudāmaṇi* and the *Ghhaṇḍānuśāsana*. The *Dvyāsayamahākāvya* was also written to illustrate the rules of his grammar as well as to give the history of the Chaulukyās. His other works are the commentaries on the *AbhidhānaChintāmaṇi*, *Anekārthasangraha*, and *Nāmamāla*, *Yogaśāstra*, *Trisāsthisalākāpurushacharita*, *Vitarāgastotra*, *KumārāpālaCharīyam*, *Nighantu Sesha*, *Arhanniti*, *Dvātrimsikā*, *Mahādevastotra* and many others.

Hemasūri died in V S 1229 (1172-3 A. D.)

Rāmachandrasūri was a prominent pupil of Hemasūri. He wrote the *Dravyālankāravṛtti* in V S 1202 (A. D. 1145-6) He is called Śataprabandhakartru or the author of a hundred works, but it is more probable that he wrote a book called the Śataprabandha. His other works are the *Kumāravihāraśataka*, *Kaumudimitrā-*

*nandanam, Dvātrimsaka, Nalavilās, Nirbhayabhi-
mavyāyoga, Rāghavābhyudaya, Yādavābhyudaya,
Mallikāmakarandaprakarana, Rohinimrigāṅka-
prakarana, Vanamāla Nāṭikā, SudhaKalaśa,
Haima-BṛhadvṛittiNyāsa, Vyatireka Dvātrimsika,
Ādidevastava, Munisuvratastava, Nemistava,
Sādhārana Jina stava, etc.*⁷⁹

Ramachandra was the Joint author of the *Dravyālankāravṛitti* and *Nāṭyadarpanavṛitti*. Siddharāja had conferred on him the biruda Kavikatāramalla. Merutunga says that he was one-eyed. After Kumārapāla's death, he was made to sit on red hot copper when he joyfully met his death by biting his tongue.^{79a}

Gunachandra, Mahendra, Vardhamāna, Devachandra, Udayachandra and Bālachandra were the pupils of Hemasūri. Of these, Gunachandra was the joint author of the *Dravyālankāravṛitti* and *Nāṭyadarpanavṛitti*. Mahendrasūri wrote the *Anantarīkṣa Kairavākarakaumudī* in V. S. 1241 and Vardhamānagani composed the *Kumāravihāra-prāśasti*. Devachandra was the author of the *Chandrasekhara vijayaprakarana*. Bālachandra was

⁷⁹ Deas, *Jain Sahityano Itihasa*, pp. 321-3; *Jain-e-Catalogue*, Introduction, p. 27, 79A. Merutunga, *Prabandachintā-mam*, pp. 247-8

a rival of Rāmachandra. After Kumārāpāla's death, he took the side of Ajayapāla and caused the death of Rāmachandra. He is said to be the author of the *Snātasyā*, a poem very well-known to the Jains.⁸⁰

Besides Hemasūri and his pupils, there were many persons who did render "glorious and meritorious" services to the devotees of Sarasvatī. Jinabhadramunindra, pupil of Śālibhadra, was the author of the *Malapagaranaḥā* in Samvat 1204 (A. D. 1148),⁸¹

Jinasekharasūri was the pupil of Jinavallabha and guru of Padmachandrasūri. He belonged to the Kharataragatchha and founded the Rudrapaliya Kharatara śākhā in V. Samvat 1204 (A. D. 1148). He was the author of the *Samyaktva-saptatika*, *Śīlataranginī* and the *Praśnottaramālā vr̥tti*.⁸²

Chandrasena, pupil of Pradyumna, was the author of the *Utapādasiddhiprakarana* in V.

80. Desai, Loc. cit, p. 324. 81. Peterson, IV, p. XXXIX; Hiralal Hansaraja, *Jain Dharmano Prāchīna Itihāsa*, I, p. 37. 82. Ind. Ant, XI, p. 248; Hiralal Hansaraja, Loc. cit, I, p. 39, Peterson, IV, p. XLIII; Weber II, p. 1088.

Samvat 1207 (A. D. 1151). He was assisted by Nemichandra in this work.⁸³

Śrichandrasūri, pupil of Śalibhadra and Dhaneśvarasūri, wrote a commentary on the *Jitakalpa* in V. S. 1207 (A. D. 1151). He was also the author of the *Pratishthākalpa*.⁸⁴

Govindagani, pupil of Devanayasūri (?), wrote a commentary on the *Karmastava* before V. S. 1218 (A. D. 1162).⁸⁵

Paramānanda was the author of a commentary on the *Karmavipākā* of Garga. He gives his spiritual genealogy as follows:—

(1) Bhadreśvarasūri (2) Śantisūri (3) Abhayadevasūri (4) Paramānanda. He flourished in V. S. 1221 (A. D. 1165) in the reign of Kumārāpala in which year a copy of the *Tiloyasundarikahā* of Devendragani was written at the expense of certain Jains⁸⁶ who had profited by his instructions

Vimalachandra was a 'Bandhu' of Vadi

83 Peterson, III, app. p. 209; IV, p. XXVIII; Hiralal Hansaraja, Loc. cit., I, p. 32 84. Peterson, V, p. LXXXIV, V, app. p. 64. 85 Hiralal Hansaraja, Loc. cit. I, p. 31; Peterson, V, p. XV. 86. Peterson, IV, p. LXXVI.

Devasūri of the Brihadgatchha He was the author of the Praśnottararatnamālīka and flourished about V. S. 1226 (A. D. 1170)⁸⁷

Chandrasūri was a pupil of Vijayasimhasūri who was a pupil of Hemachandra Malladhari, and belonged to the Harshapuriyagatchha He was the author of the Sangrahanīratna in Prākṛit. He wrote commentaries on the Āvasyakasūtra and Niryaṇali in V. S. 1222 (A. D. 1166) and S. 1228 (A. D. 1172) respectively.⁸⁸

Haribhadrasūri, pupil of Ānandasūri and Amarachandrasūri and guru of Vijayasimhasūri in the Nāgendra gatchha was called Kalīkalagautama. He was the author of the *Tatvaprabodha*.⁸⁹

Pradyumnasūri, pupil of Mahendrasūri who was the pupil of Vadi Devasūri, wrote the *Vādasthalaṃ*. He flourished in the first half of the 13th century of Vikrama

Jinapati, pupil of Jinachandra and guru of Jineśvara in the Kharataragatchha, was the author of the commentary on the *Panchalingiprakarana* of Jineśvara.⁹⁰ His other works are the *Charcharik*

87 Peterson I, app p 15; Hiralal Hansaraja, Loc. cit., I, p 120 88 Peterson, III, app. pp 8, 133, I, app. p 75, p. 3, IV, p. XXVIII; Hiralal Hansaraja, Loc cit, I, p. 31. 89. Peterson, IV. p OXL. 90. Peterson, III, app. pp. 222 and 323

a *stotra* and commentary on the *Sanghapattaka* and *Samāchārīpātra*. His dates are: birth, A. D. 1154, dīksha, A. D. 1162, padasthāpana by Jayadevāchārya in A. D. 1167 and death in A. D. 1221. According to the *Tīrthakalpa*, Jinapati consecrated an image of Mahavira in Kalyān in A. D. 1177.⁹¹

Ratnaprabhasūri, pupil of Bhadreśvara who was a pupil of Devasūri of the Brihad gatchha, was the author of a commentary on the *Upadeśamālā* of Dharmadāsagani. He also wrote a commentary on the *Syādvādaratnākara* of Devasūri.⁹²

Somaprabhasūri was a pupil of Jayasimhasūri who was a pupil of Devasūri of the Tapa Gatchha. He was the author of the *Sumatinātha charita*, *Suktimuktāvali*, *Satārthakāvya* and *Kumārāpālapratibodha*.⁹³

The last work contains an authentic account of the conversion of Kumārāpāla to Jainism. The work is of great historical value because our author was a contemporary of Kumārāpāla

91. Peterson, IV, pp XXXVI; *Jain Itihāsa*, p. 106.

92. *Jain Itihāsa*, p 105 93. Desai, *Jain Sahityano Itihāsa*, pp 283-4

and Hemasūri. He is also said to have written the *Sringāravairāgyataranginī*.⁹⁴

Malayagiri was a great commentator. He wrote commentaries on the Āgamas. He was the author of the following works.—⁹⁵

(1) *Āvaśyaka Brīhadvritti*

(2) *Oghaniryukti vritti*

(3) *Chandrapragnapti tikā*

(4) *Jivābhigama vritti*

(5) *Jyotiśkaranda tikā*

(6) *Nandī tikā*

(7) *Pindaniryukti vritti*

(8) *Pragnāpana vritti*

(9) *Brihatkalpa Pithikā*

(10) *Bhagavata DwitiyaŚataka vritti*

(11) *Rajaprasaṅga vritti*

(12) *Viśeshāvaśyaka vritti*

(13) *Vyavahārasūtra vritti*

(14) *Suryapragnapti vritti*

(15) A commentary on the *Kshetrasamāsa* of Jinabhadra

94. Hiraṇyakaśīpa, loc cit, I, p. 136. 95 Desai, Loc. cit, p. 274

- (16) *Karmaparakṛti*
- (17) *Dharmasangrahaṇi tikā*
- (18) *Dharmasāra tikā*
- (19) *Panchasangraha vṛtti*
- (20) *Shadaṣṭi vṛtti*
- (21) A commentary on the *Saptatikā*
- (22) The *Sabdānuśāsana* (an original work on grammar containing 6000 verses)

Lakshmanaganī wrote the *Supārśvanātha Charita* in Mandaliṇpuri (Māṇḍala) The work contains 10,000 verses and deals with the life of *Supārśvanātha*, the seventh Tīrthankara of the Jains. This Lakshmanaganī was a pupil of Hemachandrasūri Malladhārī ⁹⁶

Siddhapāla, son of Sripāla, was a great poet. Many learned Jain monks lived in his Upāsraya or monastery. He was a favourite of Kumārapāla and the latter, at times, listened to his sermon. The *Kumārapālapratibodha* of Somaprabhasūri contains one such sermon. Siddhapāla flourished between V. S 1211 and 1250 (A D. 1155 and 1194.) ⁹⁷

Chandrasūri, pupil of Devendrasūri of Chandra-

96. Desai, Loc. cit, p. 275. 97. Ibid; p. 275.

gatchha, composed the *Sanatkumāracharita* in Anahilapātana in V S 1214⁹⁸

Durlabharāja mantri, son of Narasimha and grandson of Jāhila-mantri, composed the *Sāmudrikatīlaka* in V S. 1216.⁹⁹ He belonged to Prāgvāta race and rose to the rank of a minister in the time of Kumārāpāla.

Padmaprabhasūri was the author of the *Bhuvanadīpaka* in V. S 1221. He was a pupil of Vādi Devasūri¹⁰⁰

Muniratnasūri was a pupil of Samudraghoshasūri of the Chandra—Paurṇamīkagatchha. He wrote the biography of Amamaswāmī, a future Tirthankara, in V. S 1225, in Anahilavāda. Our author's other works are the *Āmbadacharita* and *Munisuvratacharita*¹⁰¹

Jagadeva, son of Yaśodharāla of Srimālakula, spent much money to glorify Jainism. Hemasūri had conferred on him the title of 'Balakavi.'¹⁰²

The literary activities of the reign were not confined to the authors mentioned above. There

98 Ibid, p 277. 99. Ibid, p. 277-8, Velanakara, No 401. 100 Velanakara No. 372. 101. Peterson III, 144, Desai, Loc. cit, p p. 281-2 102 Desai, Loc. cit., p p 281-2.

were many Jains who could not write books themselves but who spent much money in making copies of the books written in this as well as previous reigns. Kumārapāla, himself, was a patron of learning and the learned and opened twenty-one Libraries in his kingdom. He had, moreover, employed 700 copyists to make copies of the works of Hemasūri ¹⁰³

The Praśasti to the *Sāntinātha-charita* of Devachandrasūri contains valuable information about the family of Rāhad of Prāgvatavamśa. Siddhināga was the ancestor of Rāhad. He had a wife named Ambini. Siddhināga and Ambini had four sons—Podhaka, Virada, Vardhana and Dronaka. The sons set up an image of Sāntinātha in the temple of Sāntinātha in Dāhoda. The image was worshipped in Dadhipadra or Dāhoda at least upto V. S. 1227 or A. D. 1169-70.

Podhaka had three sons—Ambudatta, Ambuvaradhana and Sajjana. He set up two images of Parśvanātha and Suparśvanātha in the temple of Mahāvira in Madabrit (modern Mudhara, near Abu). Podhaka's two daughters entered the order

¹⁰³ Jinamandanagani, *Kumārāpīlaprabandha* p.p. 96-7.

of Jain nuns and came to be known as, Yaśahśri and Śivadevi

Sajjana had a wife named Mahalatchhi who was a great donor, and five sons—Dharala, Visala, Desala, Rahada and Bahad. Dharala had two sons—Virachandra and Devachandra and a daughter named Siri. Virachandra had five sons named Vijaya, Ajaya, Raja, Ambu and Salana.

Bahada had a wife named Jinamati and a son named Jasaduka.

Rahada was intelligent, popular religious and noble-minded. He worshipped the image of Jina according to the rules of his faith, praised the Jain monks, listened to their sermons, gave money in charity to the poor, performed penance to the best of his abilities and observed the vows of a Jain layman. Rahada had four sons named Chahad, Bohadi, Asada and Asādhara, and five daughters—in-law, named Asvadevi, Mundhi, M-adu, Teguya and Rajuka. Yaśodhara, Yaśodhira, Yasahkarna, were Rahad's grandsons and Ghuya, Jasuka and Jayantuka his grand-daughters.

Bohadi, second son of Rahada, was cut off in the prime of life. So the *Śāntināthacharita* was

written at the request of Rāhāda in V. S 1227 or A. D. 1170-71, in the reign of "Suśrāvaka Kumārapāla".

The *Prabandhachintāmaṇi* gives us information about Ābhada, a rich Jain, of the time of Kumārapāla. Ābhada began life as a poor man. Once fortune smiled upon him and he became very rich. He was a follower of Hemasūri, and performed the religious ceremonies of the Jains with great faith. He was a great donor.¹⁰⁴

Chhadaka Sheth and Kubera were Jain multi-millionaires of the time of Kumārapāla. According to Yasahpāla, a contemporary of Kubera, Kubera had six crore gold coins, 8000 mans of Silver, 80 mans of Jewels, 50,000 horses, 1000 Elephants, 80,000 cows, 500 ploughs, 500 shops, 500 carriages etc.¹⁰⁵

In the *Mahāvīracharita*, Hemasūri lets the Tirthankara make the following prophecy to Prince Abhaya about the extent of Kumārapāla's Empire:—

"He will conquer the region of Kubera (i. e.

104. *Prabandhachintāmaṇi* (Shastri's Translation), p.p. 181-2 105. *Moharājaparājaya*, III, 39-42. These details are not confirmed by other evidence.

the north) as far as the kingdom of the Turushkas, that of Indra (the East) as far as the Ganges, that of yama (South) as far as Vindhya, and the west as far as the Ocean. " (XII, v. 52)

This statement of Hemasūri, Kumārapāla's contemporary, is substantially justified. Kumārapāla's victory over the Śapādalakha deśa added the territories of the Chohana King to his Empire. The defeat of Mallikarjuna gave him Thana and Colaba Districts over which the Silhara King held sway. He had inherited Gujarata, Cutch, Kathiawada, Malwa and Mewad from Siddharāja, his predecessor.

The Sodhadi var inscription of this reign gives us valuable information about the custom duties. At the custom house of Māngrol, duties were levied on carts full of corn, donkeys loaded with goods and camels loaded with betel leaves. Owners of fields had at times to pay certain duties. These were payable in cash. At times, duties were payable in kind.¹⁰⁶

Kumārapāla was poisoned by his nephew Ajayapāla and died in S. 1229 (A. D. 1172-3). He was the greatest of all the Solankī kings

that adorned the throne of Anahilavāda. In his reign, the empire reached its zenith. Kumārāpāla maintained the same with a firm hand. His predecessor Siddharāja, though a great and popular king, cannot merit comparison with him. He did not hold sway over as large a territory as Kumārāpāla. Konkana was not conquered by him, and the Sapādalaksha king was his friend, and ally rather than his feudatory. He was not a great statesman in as much as he did not make proper arrangements for the defence of the capital when he went on a pilgrimage to Somanātha with his mother Nara-varman invaded Gujarat and Śantu Mantri had to give him gold to induce him to retire. The Chāhmāns, moreover, claim that they, for some time, succeeded in occupying the capital under the leadership of Yojaka. ¹⁰⁷

Madanavarman of Mahobakapura defeated him. This is one of the reasons why Merutunga calls him a coward in battle. Jayasimha's personal character, moreover, was not good. He relentlessly persecuted Kumārāpāla for no fault of his. Merutunga's statement that he was not a 'paradara-sahodara' or a brother to the wives of others is very suggestive. The same seems to be confirm-

ed by the bards who speak at great length about Jayasimha's undesirable relations to Jasmā and other women.

In Jayasimha's reign, "peace, safety, tranquillity and good government" of Gujarāt were in danger for some time, in Kumārāpāla's reign, on the other hand, no invader dared knock at the gates of Gujarāt. Jayasimha, moreover, was engaged in wars and conquests for the major part of his reign. His great victory over the King of Malwā, was won in V. S. 1192-3, only a few years before his death. He must have, therefore, found very little time for reforms. Most of the conquests of Kumārāpāla, on the other hand, were over before V. S. 1208, and he had considerable time at his disposal to think of the welfare of his people. By enforcing prohibition, he improved the condition of the middle classes and labourers. By forbidding injury to living creatures, he encouraged agriculture and lowered the cost of living. By declaring gambling and adultery illegal, he raised the tone of public morals. The king won the blessings of weeping widows and his other subjects by giving up the practice of confiscating the property of a person dying without an heir.

Kumārāpāla's character was spotless Meru-

tunga says that he was a 'paradārasahodara' or a brother to the wives of others and the same is confirmed by Mahmud Ufi, a Muslim historian.¹⁰⁸ The latter chronicler says that Kumārapāla "surpassed all other rulers in Hindustan in good qualities and amiable disposition" and exercised power "with a right appreciation of the duties of a ruler" Remembering his own days of adversity, Kumārapāla "afforded full protection and Justice to his subjects, ruling with impartiality and equity."¹⁰⁹

The above account of Mahmud Ufi deserves our full credence as it comes from a historian who had no reason to exaggerate, and as it is confirmed by Hemasūri, a contemporary chronicler, who says that "he will lead his people to the highest welfare, protecting it as a father."¹¹⁰

In fine, we conclude that Kumārapāla was the greatest king of the Solanki dynasty of Anahilavāda and that he must rank very high in the list of good rulers of India

After Kumārapāla's death, Ajayapāla came to the throne. He was the worst king on

108. Elliot, *History of India*, II, pp. 169-70.

109. Elliot, *History of India*, II, pp. 168-69.

110. *Mahāvīracharita*, XII, 47.

the throne of Anhilavāda. The policy of religious toleration followed by Mularaja and his successors since 942 A. D. was, for the first time, given up after 231 years. There was no freedom of conscience. The temples of Kumārāpāla were demolished one after another and used as gambling houses till Śilana, a jester, persuaded the king to desist from the work of destruction.(A).

The reign of terror had commenced. Kapardi, a minister of Kumārāpāla, was put to death. Rāmachandrasūri, a prominent pupil of Hemasūri, was made to seat on a heated plate of copper, and Āmrabhata was asked to prepare for battle in which he died (B).

Ajayapāla's reign of terror was cut short by Vaijādeva, a doorkeeper, who stabbed him in A. D. 1176.

Yasahpāla was a Jain minister of Ajayapāla. He completed the *Mohaparājaya*, an allegorical drama, celebrating the conversion of Kumārāpāla to Jainism, in this reign. His father's name was Dhanadeva and mother's name Rukmini. Dhanadeva was a minister of Siddharaja or Kumārāpāla.(C)

(A) *Prabandhachintāmaṇi*, p p. 245-6.

(B) *Ibid*, p p. 246-8

(C) *Merutunga*, *Ibid*, p 249.

Narapati, son of Āmradeva of Dhāra, completed the *Narapatijayacharchā* in Anahilavāda in V. S. 1232, (A. D. 1176).(D)

Pradyumna, pupil of Mahendrasūri, who was pupil of Vādi Devasūri, wrote the *Vādasthala*. In reply, Jinapatisūri of the Kharataragatchha wrote the *Prabodhyavādashala*. Jinpati's other works are the *Tirthamālā*, *Sanghapattaka tikā* and *Panchalingvivarana* (E).

Ratnaprabhasūri, pupil of Bhadreśvarasūri who was a pupil of Devasūri of the Brihad Gatchha, was the author of a commentary on the Upadeśamālā of Dharmadāsagani in V. S. 1238 (A. D. 1182). He also wrote a commentary on the *Syādvādaratnākara* of Devasūri.^F

Ajayapāla was succeeded by his son Bāla Mularāja who ruled for only two years. The latter was succeeded by his brother Bhīma II. During these two reigns, the policy of Ajayapāla was given up and people had full freedom of Conscience. The Jains could peacefully worship

(D) Velankara, Nos: 380-4

(E) Peterson, IV, p.p. XXXVI-VII; Hīrālāl Hansarāja, *Jain Itihāsa*, p 36.

F. Peterson, IV, p OII; Hīrālāl Hansarāja, Loc. Cit, p. 36.

their Vitarāga Deva and Sarasvati, the goddess of learning.

Hemaprabhasūri, pupil of Yaśoghoshasūri, wrote the *Prāśnottararatnamālā vṛtti* in V. S. 1243 (A. D. 1187) at the request of Haripāla mantri. He belonged to the Purnamika gatchha.⁶

Āsada was the son of Katukarāja and Ānala-devī of Śrīmāla vamsa. He was an orthodox Jain. Abhayadevasūri, the "Kalikālagautama," was his guru. Āsada's works are the *Upadeśakandali*, *Jinastotras*, and a commentary on the *Meghaduta* of Kalidāsa. Rajada, Āsada's son, died a premature death; so Āsada wrote the *Vivekamangari* to ease himself. He was known as "Kavisabhā-sringāra."⁷

Udayasimha wrote a commentary on the *Dharmavidhi* of Sriprabhasūri in V. S. 1253.⁷

Devasūri of Jhaliharagatchha was a pupil of Devendra and Haribhadrāsūri. He composed the *Padmaprabhacharita* in Prakrit in V. S. 1254.⁸

Purnabhadrasūri, pupil of Jinapatisūri of Kharataragatchha, compiled the *Panchākhyānata*.⁹

G Jesalmere Catalogue, No. 90.

H. Peterson. V 48, II, 56, III, 12. J. Dessi, Loc cit, p. 339. K-L. Ibid, p. 340. Purnabhadra's other works are The *Atimuktacharita* *Daśasrāvacharita*, *Dhannasālibhadracharita*, *Kritapunyacharita*, etc

Nemichandra who was converted by Jina-patisūri of Kharataragatchha wrote the *Satthisaya* in Prakrit. His son entered the order of Jain monks and came to be known as Jineśvarasūri.^M

Malayaprabha, pupil of Mānatungasūri, wrote a commentary on the *Siddhajayanti*, a work of his spiritual preceptor,^N in V. S. 1260.

Tilakāchāraya of Chandragatchha was a pupil of Sivaprabha. He gives his spiritual lineage as follows.—(1) Chandraprabhasūri (2) Dharmagosha (3) Chakreśvarasūri (4) Sivaprabha (5) Tilakāchārya. He was the author of the *Āvasyakalaghuvritti* in which he was helped by his pupil Padmaprabha in V. S. 1296 (A. D. 1240). His other works are the *Pratyekabuddha-Charita* in V. S. 1261 (A. D. 1205), the *Jñānakalpavritti* in V. S. 1274 (A. D. 1218), the *Samyaktvaparakaranavritti* in V. S. 1277 (A. D. 1221), the *Daśavaiikāḥkatikā*, the *Śrāvaka-prāyascītasāmāchāri*, *Pratyākhyānalaghuvritti*, *Śrāvaka-pratikramanasūtravritti*, *Śādhupratikramanasūtravritti*, and *Pālshikasūtra*.^P

M Bhēndārakara, IV, 149, Velankara, Nos. 1670-72. N. Peterson, III, 37.

P. Jesalmere Catalogue, introduction, p. 20.

Jinapala, pupil of Jinapatisūri of Kharatara-gatchha, wrote a commentary on the *Shatsthānaka* ^Q

Dharmaghoshasūri, pupil of Jayasimhasūri of Ānchalagatchha and guru of Mahendrasūri, was the author of the *Saptapadatīkā* in V. S. 1263 (A. D. 1207) The book is written in the form of questions and answers ^R

Devendrasūri, pupil of Dhanesvarasūri of Nāgendragatchha, composed the *Chandraprabhā-
charita* in Somesvarapura (Somanatha Pattana) in V. S. 1254 (or A. D. 1197-8) He is said to have founded Śerisā tirth, near Kalol, in the Mehsana District of Bombay State.(s).

Jinadattasūri, founder of the Vayatiya-gatchha, flourished about V. S. 1265 (A. D. 1209). He helped many persons to embrace Jainism. He is known as the author of the *Sri Jinendrācharita*, the *Vivekavilāsa* and the *Sūkanāśāstra*. He accompanied Vastupāla in his pilgrimage to holy places in V. S. 1277 (A. D. 1221).(T).

Q. Buhlar, VI, No 776. R. Peterson, 66

(S) Buhlar, II, No 347 and III, 154, Jain Yuga, I, p 188.

(T) Peterson, I, app p. 2; Hirañjal Hansarāja, *Jain Itihāsa*, p. 36.

Vijayapāla, grand son of Sripāla, composed the *Draupadi-svayamvara*, a Sanskrita drama in two acts. At the desire of Bhima II of Anahilavāda, it was staged in the Tripurushaprasāda at the time of a spring festival and was much appreciated by the people of the capital.(v).

In V. S. 1247, Sobhanadeva was the Governor of Lāta deśa and Ratnasimha the Mudrādhikāri. Āmbada mantri and Ālhadana Dandanayaka were the other Jain officers of Bhima II. They were brothers of Gallaka kula and regarded the monks of the Nagendragachha as their preceptors. Their ancestor Vādhu built a temple to Mahāvira in Sangama Khetaka (probably modern Kaira which is situated on the confluence of the rivers Shedhi and Vātraka.) His son Kapardi built a temple to Ādinātha in Vatasara. Kapardi had a son named Amradeva whose son Devachandra had four sons—Āmbada mantri, Jhathana, Ālhadana Dandanayaka, and Pralhadana. After Āmbada mantri's death, Ālhadana Dandanayaka set up the images of Rishabhadeva, Chandraprabhu, Simandharaswami and Ambika in Satyapura or Sachora. At his request, Vardhamanasūri, pupil of Vijayasimhasūri of Nagendra gachha, composed

the *Vāsupujyacharita* in Anahilavāda in V. S. 1299 (or A. D. 1243). (w).

Dhāravarsha, King of Mt. Abu and a feudatory of the king of Anahilavāda, composed the *Pārthaparākramavyāyoga*, founded Pralhādanapura (Palaanpura), and built the Pālhavihāra, a Jain temple, in that city.(x).

Appendix to chapter II

Stories about the Intercourse of Hemasūri and Kumārapāla

The Jain Chroniclers relate many stories describing Hemasūri's relations to his friend and pupil Kumārapāla. Most of these stories show Hemasūri's erudition, his skilfulness in warding off the attack of envious Brahmins and his miraculous powers, and Kumārapāla's devotion to Jainism. In a short work like this, it is not possible to go into their details. But they are quoted here, in brief, for the sake of completion.

The first story related by Prabhāchandra, the earliest chronicler, informs us of a miraculous transformation of the ordinary palm-leaves into Sritāla leaves (*Prabhavakacharita*, XXII, 706-16). The second story in the *Prabhāvakacharita*

(W) Velanakara, No. 1772; Desai, Loc cit., pp. 342-3.

(X) Desai, loc. cit., p. 343.

shows how Kumārapāla showed his devotion to his 'guru' by making over his whole kingdom to him. The third story in the same work speaks about Hemasūri's power of prophecy (Ibid XXII, 765-70 and 699-705).

The first story in the *Prabandhachintāmaṇi* (p. 205) shows how Hemasūri silenced Amiga by his cleverness in giving a reply. The second story in the same work (pp. 205-6) relates how the learned Jain monk cleverly warded off the attack of a Brahmin. The third story of Merutunga relates how Hemasūri pleased the king by his clever reply. (*Prabandhachintāmaṇi*, p 206). The fourth story relates how the king was displeased with Viśveśvara who ridiculed Hemasūri and pleased with Rāmachandra who fooled Viśveśvara. (Ibid, pp 226-7). The sixth story shows Hemasūri's humiliation in acknowledging his mistake. The seventh story shows that the king rewarded those who praised Hemasūri and punished those who censured him. The eighth and ninth stories show that those who praised Hemasūri pleased the king. The tenth story describes Hemasūri's relations to his preceptor Devasūri (Ibid., pp. 239-40). The eleventh story describes the past birth of Kumārapāla. The twelfth story says that Hemasūri cured the

king of leprosy. (Ibid, p. 240 and 243-4). The thirteenth story shows Hemasūri's Yogic Powers (Ibid; p. 244).

To the stories of Prabhāchandra and Merutunga, Charitrasundara adds a few more. The first story shows Kumārapāla's respect for Hemasūri. The second story shows that Devabodha could not work as a successful missionary at the court of Kumārapāla. The third story of Charitrasundara is a continuation of the second. The fourth story relates the practical difficulties which Kumārapāla encountered upon his conversion and the way in which Hemasūri solved them. The fifth and the sixth stories show Kumārapāla's generosity [*Kumārapālacharita*, IV, (i), 31-2, V, (i, ii, iii); VIII, (i), 8 to 25]

Jayasimhasuri and Rajaśekhara have no new stories to tell. Jinamandana, however, adds a few more. The first story shows Hemasūri's knowledge of music. The second story shows Hemasūri's sound knowledge of non-Jain Sastras. The third story tells us how Hemasūri proved that the sacrifices were unjust. The fourth story informs us that those who praised Hemasūri received rewards from Kumārapāla (*Kumārapāla Prabandha*, pp. 37, 47-9).

Chapter III

Vastupāla-Tejahpāla



According to all authorities, Chandapa of the Prāgvata race was the great grand-father of Vastupāla & Tejahpāla. He had a son named Chandaprasād who was a minister of a king of Gujarāt. Chandaprasād had a son named Soma who had no lord except Siddharāja and no God except Jineśvara. The latter had a son named Aśvarāja who was the father of Vastupāla and Tejahpāla¹

The contemporary chroniclers do not say that Vastupāla and Tejahpāla were the sons of a widow, probably because widow-remarriages

¹ Arisimha, *Sukritasankirtana*, III, 45-56, Jina-vijaya, *Prachina Jaina Lekha Sangraha*, Nos. 64, 65, *Bhavanagara Inscriptions* p 174; Udayaprabha, *Sukritakirtikallolani*, 98-117, Rajasekhara, *Chaturvimsati-prabandha*, p. 107.

being rare in those days, they would not have thought fit to chide their patrons with their low birth. The later chroniclers, on the other hand, are unanimous on this point. According to them, Haribhadrāsūri, a Jain monk, once constantly looked at Kumāradevi, a young widow of surpassing beauty, while preaching in a monastery in Anahilavada. One Aśvarāja who had observed this, asked the sūri the reason of it, at the end of the sermon. Haribhadrāsūri told him that the young widow was destined to be the mother of sons who would be like the sun and the moon of Jainism. Aśvarāja, then, served the father of Kumāradevi. After some days, he succeeded in winning the favour of Kumāradevi and married her. The latter gave birth to four sons—Vastupala, Tejahpala, Luniga and Malladeva and seven daughters—Jalhu, M-au, Dhanadevi, Sohaga, Sau, Vayaju and Padmadevi²

Several stories are related about Vastupala and Tejahpala's coming to office. According to Someśvara, the guardian deity of Gujarāta once appeared to Lavanaprasāda in a dream and

2. According to Merutunga, Haribhadra constantly looked at Kumāradevi at the time of some religious ceremony and not while preaching. (*Prabandha-chintāmaṇi*-pp. 251-2.)

asked him to re-establish the glory of Gujarata. Next morning, the king called his Purohita and told him the dream. The Purohita explained to him that it was an offer made to him by providence of the sovereignty of Gujarata and that he should immediately establish his authority over the country which was at that time divided by powerful chiefs among themselves. The king then proposed to appoint some able minister to govern the country he had conquered. No sooner did this idea suggest to him than he thought of the two brothers Vastupāla and Tejahpāla and sent for them. The latter, accepting the invitation, went to the king and offering him presents, took their seats. The king, then, told them that he wanted to re-establish the glory of Gujarata and for that purpose, required good ministers like them. Vastupāla expressed his joy at the king's call to office, but told him that he would accept it only if the king promised to be just and to control his passions and not to lend his ears to back-biters. The king consenting, the two brothers accepted office³

According to Arisimha, Kumārāpāla appeared

3 *Kṛtīkaumudī*, II, 83-115 and III, 15-39, Kathavate's introduction to *Kṛtīkaumudī*, pp. XIII, XIV.

to Bhimadeva in a dream and asked him to leave the reins of Government in the hands of Lavanaprasāda, appoint his son Viradhavala as his Yuvaraja and to favour Jainism that had fallen into decay. Next morning, the king made Lavanaprasāda Sarveśvara or lord over all and his son Viradhavala Yuvaraja in open court. The latter, then, demanded a good minister whereupon Bhimadeva asked the two minister-brothers Vastupāla and Tejahpāla, who were in royal service, to serve him and glorify the Jain faith.

According to Bālachandrasūri, the guardian deity of Gujarāta, appeared to Viradhavala in a dream and asked him to appoint Vastupāla and Tejahpāla as his ministers. Viradhavala, then sent for the two brothers who presented themselves before the king and paid their respects with presents. The king, being impressed by their good qualities, asked them to accept the ministerial seal. Vastupāla then declared their policy and upon the king's approving the same, received the seal of the minister.⁵

Jayasimhasūri says that Viradhavala once requested king Bhimadeva to give him a minister,

4. Arisimha, *Sukritasankirtana*, VI, 1-62. 5 Bālachandra, *Vasant-Vilas*, III, 51-42.

whereupon the latter gave him the two brothers Vastupāla and Tejahpāla who were working as his ministers.⁶

The story of the dream does not deserve consideration as it possesses poetic rather than historic truth. It is probable as Arisimha relates that Bhīma II made Lavanaprasāda Sarvesvara or Lord of All; for the *Lekhapanchāsika* contains two documents which support this view. One is about a gift of land. It bears the date V. Samvat 1288. In it, Lavanaprasāda, the donor, is called Mahamandaleśvarādhipati or "The great overlord of feudatory princes." Before his name stands the whole genealogy of the Chaulukyas of Anahilavāda, and it is said that by the grace of his overlord Bhīma II, he possessed the Khetakapathaka or the Kaira District. This document clearly shows that Lavanaprasāda had not rebelled against his lord; otherwise he would not acknowledge Bhīma II as his master. It also shows that Lavanaprasāda had the power of making grants of land. The other document records an agreement of the same date between Mahamandaleśvara Rana Lavanaprasāda and Simhana, the Maharājadhirāja of Deogiri, in which

6. Jayasimhasūri, *Vastupāla-Tejahpāla Prasasti*, 39-52.

both the parties respectively promise to respect each other's boundaries, to keep peace, to help each other and to surrender each other's nobles who fled away with valuables. The date of the document is not to be taken as Samvat 1288 as all the documents in the work bear the same date, but it shows that Lavanaprasāda enjoyed very wide powers and was authorized to make treaties with foreign powers in his own name. Other evidence also shows that Lavanaprasāda was really 'Sarveśvara', for Merutunga describes him as Bhimadeva-rājyachintakari or the premier or administrator of Bhima.⁷ The appointment of Viradhavala as Yuvarāja is also probable as Bhima II had no son. The other chroniclers do not mention this probably because it was without practical consequence, as Viradhavala had died before Bhima II.⁸

When Lavanaprasāda and his son conducted themselves apparently at least as the vassals of Bhimadeva II, it is probable that the latter may have given them the ministers Vastupāla and Tejahpāla, as Arisimha, supported by Jayasimhasūri and Udayaprabhasūri, says. Moreover, the state-

7 *Prabandhachintāmaṇi*, p. 250. 8 *Ind. Ant.*, XXXI, 487.

ment that Vastupāla gave out his policy before accepting office deserves full credence. It is also by no means incredible that the ministers entered into a contract with the Rana by which the latter was not to confiscate the wealth which they possessed even if he was displeased with them⁹ The later chroniclers relate that Vastupāla was made the Governor of Stambhātirtha or Cambay and Tejahpāla the prime minister. The statement deserves credence as we see Vastupāla as the Governor of Cambay in the *Kirtikaumudī* and other contemporary works It is also corroborated by the Giranār inscription in which Vastupāla is described as Sarveśvara while Tejahpāla as Mahāmātya¹⁰ The date of the commencement of the Vastupāla-Tejahpāla ministry is given in the inscriptions as V. Samvat 1276¹¹

As the Governor of Cambay, Vastupāla ruled wisely and well. He redressed many wrongs committed by his predecessors in office. During his administration, the low people gave up earning money by unfair means, the wicked turned pale, the good prospered. All honestly

⁹ *Prabandhachintāmaṇi*, p. 252, Rajasekhara, *Chaturvimsatiprabandha*, pp. 108-9. ¹⁰ *Arch. Reports of Western India*, II p. 170. ¹¹ *Ibid*, p. 170.

carried on their business in security. Prostitutes followed the right path.¹² Vastupāla put an end to piracy, planted groves of trees, sunk wells, made public parks, dug tanks and did many other works of public utility. He treated all his subjects equally.¹³

The later chroniclers relate that Vastupāla had, on coming to office exacted twenty-one (?) lacs as fine from a wicked old officer and with the money so obtained, kept an army. He had also compelled the heads of five hundred villages in the vicinity of Dholaka to pay tribute, from which they had claimed exemption for many years.¹⁴

Vastupāla was not only a financier but also a warrior and statesman. He defeated Sankha of Broach in battle¹⁵ and formed friendship with Altamash, king of Delhi, by giving very good treatment to his mother or preceptor.¹⁶

According to the *Chaturvimsatiprabandha*, Tejahpāla defeated the king of Godhra and exacted heavy fine from him. His services were

12. This is a poetic way of describing good administration. 13 *Kirtikaumudi*, IV, 9 to 41; Kathavate's introduction, p. XIV. 14 Rajasekhara, *Chaturvimsatiprabandha*, p. 110. 15 Somesvara, *Kirtikaumudi*, V, 7-63. 16 Bālachandra, *VasantaVilas* VI, 109.

appreciated by Viradhavala who rewarded him with presents¹⁷ This victory of Tejahpala is not confirmed by the contemporary chroniclers.

According to the *Vastupālācharita*, Visaladeva had a maternal uncle named Sinha. Once the latter beat a Jain monk for a trivial offence. When Vastupāla came to know this, he asked his man to cut off the hand of Sinha. The latter patiently bore grudge and once instigated Visaladeva. But Someśvara brought about a conciliation between Visaladeva and Vastupāla. On another occasion, when a pratihāra named Samara instigated the king, Someśvara again took the side of the minister and appeased the king¹⁸ These stories are not recorded by the earlier chroniclers. This, however, need not lead us to reject them entirely. They are all right in so far as they show the relations of Vastupāla and Someśvara.

Narachandra, Vastupāla's preceptor, had told Vastupāla that he would die in V. Samvat 1296; so Vastupāla called his relatives and gave out his intention of making a pilgrimage to Śatrunjaya. The relatives consenting, he started for Śatrunjaya,

¹⁷ Rajasekhara, *Chaturvimsatiprabandha*, 114-5.

¹⁸ Jinaharsha, *Vastupalācharita*, pp. 295-8.

but could not reach the holy hill. He died on the way in V. Samvat 1296 (A. D. 1239-40) and his body was taken to the holy hill and burnt near it. Tejahpāla erected a temple where his brother was burnt. When Viśaladeva came to know of Vastupāla's death, he was much grieved. He made Jaitrasimha, son of Vastupāla, Lord of Petalada in appreciation of his father's services.¹⁹

The eleventh canto of the *Sukritasankirtana* describes the pious and religious deeds of Vastupāla as follows:—

(1) The restoration of the Temple of Panchāsara Pārśvanātha of Vanarāja in Anahilavāda.

In Stambhatirtha or Cambay:—

(2) The erection of a golden staff and knob on the temple of Bhimesa (v. 3)

(3) The erection of an Uttanpatta before Bhattaditya and of a golden wreath on his head. (v. 4).

(4) Excavation of a well in the temple grove called Vahaka of Bhattaraka (v. 5).

¹⁹ Ibid, pp 301-3. Jinaharsha's statement that Vastupāla died in 1298 does not deserve credence

(5) The erection of a vestibule before the temple of the Sun-God Bakulā (v. 6).

(6) The restoration of the vestibule and the temple of Vaidyanatha (v. 7).

(7) The erection of high-walled enclosures for the sale of whey to avoid contamination (v. 8).

(8) The erection of two Upasrayas (monasteries or nunneries) (v. 9).

(9) The erection of a ' parabadi ' (a place for drinking water) (v. 10)

(10) The erection of a temple to Ādinātha, the first Tirthankara of the Jains (v. 11).

(11) The erection of two Upasrayas (v. 12).

(12) The restoration of a Śiva temple (v. 13).

(13) The excavation of a well (v. 13).

(14) The erection of a pump-room (v. 14).

on the holy hill Śaṭrunjaya:—

(15) The erection of an " Indramandapa " before the temple of Ādinātha (v. 15).

(16) The erection of the temples of Neminātha and Parśvanātha (v. 16).

(17) The erection of a statue of Sarasvatī the goddess of learning (v. 17).

(18) The erection of sculpture representing four summits of Mt. Giranara (v. 20)

(19) The construction of a Torana or arch before the temple of Ādinatha (v. 21)

(20) The erection of temples to Munisuvrata-swami, the twentieth and Mahaviraswami, the last tirthankara of the Jains. (v. 22)

(21) The construction of a tablet of gold and precious stones behind the image of Ādinatha. (v. 23)

(22) The preparation of a golden arch (v. 24)

**In the vicinity of Padaliptapūra
or Palitāna—**

(23) The excavation of a large tank. (v. 26)

(24) The erection of an Upasraya or Poshadhaśāla. (v. 27)

(25) The erection of a pump room. (v. 28)

In the village Arkapālita or Ankevaliya:—

(26) The excavation of a tank. (v. 29)

On Mt. Giranara:—

(27) The erection of two temples to Parśvanātha and Ādinatha.

In Stambhana (Probably Thamana near Umreth in the Kaira District.)

(28) The restoration of the temple to Parśvanātha. (v. 31).

(29) The erection of two pump rooms (v 32).

In Darbhāvati or Dabhoi (in the Baroda District).

(30) The placing of 19 golden capitals on the temple of Vaidyanātha and the erection of an image of sun-God (v. 33).

On Mt. Abu.

(31) The building of a niche of Malladeva (in Samvat 1274) for the religious merits of the spirit of his elder brother Malladeva (v. 34).

The *Kīrtikaumudī* which does not enumerate all the pious deeds of Vastupāla confirms some of the details of Arisimha. The *Vasantavilāsa* says that the number of religious places, temples, upāśrayas, dwelling places for the Brahmins and tanks erected and sunk by Vastupāla in each city, town, village and mountain is such as baffles the attempt to count.²⁰ The *Tīrthakalpa* and the *Chaturvīṃśatīprabandha* say that Vastupāla and Tejāhpāla set up one hundred and

²⁰ Bāalachandra, *Vasantavilāsa* p. IV.

twenty-five thousand Jain images, spent 18 crore and ninety-six lacs on Śatrunjaya, twelve crore and eighty lacs on Ujjayanta or Giranāra, twelve crore and fifty lacs on Arbuda or Mt. Abu and erected 984 Poshadhashālas, 500 Smavasaranas, 700 alms-houses, etc.²¹

According to the *Vastupālacharita*, Vastupāla and Tejhapāla built 1313 new Jain temples, repaired 3300 old Jain temples, made 1, 25,000 Jain idols and 100,000 Sivalingas, built 3200 non-Jain temples, 984 inns, 701 hermitages, 700 alms-houses, 30 forts, 84 lakes, 464 step-wells, 100 bhandaras, 400 water-rooms, 80 toranas and gave annuities to 1,000 hermits and 4024 workers²²

Quoting another authority, the same writer gives the following account of the pious and religious deeds of Vastupāla and Tejhapāla :-

Vastupāla and Tejhapāla built 700 alms-houses, 64 step-wells, hundreds of Jain monasteries and nunneries, many hermitages and 500 pāthashālas or schools. Every year they worshipped the Jain Sangha thrice. For the worship of the

(21) Rājasekhara, *Chaturvimsatiprabandha*, p 138, Vastupāla, *Naranārāyanānanda*, p. V.

(22) *Vastupālacharita*, p. p. 305-6

Jineśvara, they gave countless stools, 'kalasas, or water-pots and simhasanas to Jain temples'²³

The same writer says that in Āśāpalli, Vastupāla set up the images of Viraprabhu and Śāntinātha for the spiritual welfare of his son. In the same town, he also set up the images of the principal deities in the temples of Śāntu and Vāyatiya. Tejahpāla set up the image of the 'Mūlanāyaka' or the principal deity in the Jain temple at Tharāpadra. In the village Umarasig, he built a water-room and an inn. At Serisā, near Kalol (North Gujarat), he set up the images of Neminātha and Mahāvira in the temple of Pārśvanātha. At Vijapur, he placed gold knobs on the temples of Mahāvira and Ādinātha. On the Tāranga hill, he set up the images of Ādinātha and Neminātha in Kumārāpāla's temple. In his native place, he repaired all Jain and non-Jain temples. In Māṇḍal, he built a temple to Ādinātha. At Anahilapātana, he set up the image of 'Mūlanāyaka' in the temple of Panchāsarā Pārśvanātha. In Bhimāpalli, he built a chariot to take out the images of Jina in the public. At Prahlaḍanapura or Pālanapura and Chandravatī, he built two Jain temples. In the Jain temples of Avanti and Nāsik, he set up the images of Tīrthankaras

In Khadirālaya, he built the temples of Ādinatha and Mahāvira. In Jhavat, he built a temple of Neminātha and in Sankhapura, one of Santinātha. In fine, the two brothers built so many gardens, water-rooms, lakes, temples, alms-houses and sunk so many wells and step-wells that it is impossible to count them.²⁴

The details of Arisimha given above deserve credence as they come from a contemporary whose main object was to enumerate the pious and religious deeds of Vastupāla. Some of the details of the later chroniclers are confirmed by the earlier and contemporary chroniclers, but as to the rest, it is difficult to say anything with certainty. From the works of the contemporary as well as later chroniclers, we can, however, say with certainty that the two brothers (Vastupāla and Tejahpāla) were great donors, that they built many Jain temples and a few non-Jain temples, set up many images of Tirthankaras, adorned Jain temples with gold staffs and knobs, built many monasteries, sunk many wells and step-wells, excavated tanks, built water-rooms, constructed arches, maintained libraries, erected inns and repaired many Jain temples. To-day, we see only a few of the works of the two

(24) Ibid., p p, 306-7.

ministers but they have made their names immortal by erecting a temple to Neminatha on Mt. Abu.

Lunigavasahi, about which more is said hereafter, is a temple of which Gujarāta can justly be proud. It has attracted visitors from far off places.

Lunavasahi or Tejahpāla's Temple on Mt. Abu.

According to Rajasekhara, Vastupāla hearing the account of Vimala who had erected the famous temple on Mt. Abu, formed a desire to build a similar temple on that mountain for the good of Luniga's soul. Tejahpāla liked this idea and went to Chandrāvati. Dhāravarsha, king of Chandrāvati, accompanied him to Mt. Abu. Selecting a site for the temple, he went to Ārāsana and arranged for the stones. Then he appointed Śobhanadeva, an architect, and Udala to superintend the erection of the temple with full powers to spend money freely, and went to Dholakā. Many architects were employed to prepare the images of Tirthankaras. Once Udala complained to Tejahpāla that the architects demanded salary in advance. Tejahpāla who was bent upon erecting the temple at any cost, permitted him to grant the architects' demand. When the inner

part of the temple was completed and the image of Neminatha set up in it, the good news was sent to the ministers at Dholakā. Tejapāla, then, went to Abu with Anupamādevi and worshipped the image of Neminatha.¹

In Samvat 1287 or A D 1231, when the temple was complete, Vastupāla made a pilgrimage to Mt Abu in the company of Yaśovira, an artist. The latter told Vastupāla that though Śobhanādeva was a good architect, he had committed several mistakes. In the painted vestibule, the broad passage between the two statues was altogether inappropriate in a temple of a Tirthankara and was forbidden by the treatises on architecture; the arch over the door that led into the inner cell of the temple, disturbed the worship of the Jinesvara on account of the two lions on it; the hastīśālā (elephant room) adorned with the statues of the ancestors was fatal to the long life of the men who built the temple; and the images of Jina on the pillars in the temple were likely to be defiled.² These small defects pointed out by Yaśovira, however,

(1) Rajasekhara, *Chaturvīmśatiprabandha*, p p. 129-32

(2) Rajasekhara, *Loc. cit.*, p. 132 Merutunga, *Prabandhachintāmanī*, p p. 259-60.

do not count much in the eyes of the modern artists who aptly call the temple a triumph of art.

The plan of this temple was undoubtedly suggested by that of Vimala Shah, and the architectural features are similar to those of the other temple. The chief objects of interest are the dome, the hastisala and beautiful carving on pillars and cells.

The dome stands on eight pillars which are somewhat higher than those that support the dome of Vimala Shah's temple. It is a magnificent piece of work, and has a pendant that is a perfect gem. "Where it drops from the ceiling, it appears like a cluster of the half-disclosed lotus whose cups are so thin, so transparent and so accurately wrought that it fixed the eyes in admiration." "It hangs from the centre more like a lustre on crystal drops than a solid mass of marble." It is finished "with a delicacy of detail and appropriateness of ornaments which is probably unsurpassed by any similar example to be found anywhere else. Those introduced by Gothic architects in Henry VII's Chapel at Westminster or at Oxford are coarse and clumsy in comparison."

The garbhagriha contains a colossal black

image of Neminnātha, the twenty-second Tirthankara, besides several images of other Tirthankaras. This image was set up by Pottal Shah when the one set up by Tejapala was demolished by the Muslims about Samvat 1265 or A D 1311-12.²

The 'hasturāla' or elephant room of this temple is much larger than that of Vimala Shah's, and was undoubtedly suggested by the latter, for we do not find such elephant rooms in many Jain temples. In the centre, there is an image of Adinātha, the first Tirthankara, and in front of it, there is a representation of Mt. Meru containing twelve images in black stone. Moreover, there are ten very well-moulded marble elephants. "The delicacy of work on their trappings is marvellous, ropes as well as ornamental hangings being worked with extraordinary care." Formerly all the elephants were mounted, but the figures seem to have been demolished by iconoclasts. Some elephants seem to have been subsequently repaired. Behind the elephants, there are ten slabs with statues of Vastupāla and Tejapāla and their relatives. On the first slab, we find the statues of the Jain

(3) Jinavijaya, *Prāchīna Jain Lekha Sangraha*, App., p. 137.

monks Udayaprabhasūri and his guru Vijayasena who performed the ceremony of setting up the flag and the finial on this temple, besides those of Chandapa and Chapaladevi, the great grandfather and great grand-mother of Vastupāla and Tejahpāla. The second slab contains the statues of Chandaprasāda, the son of Chandapa and his wife. On the third slab, there are statues of Soma, Chandaprasāda's son, and his wife Sitadevi. The fourth slab contains the figures of Āsarāja and Kumāradevi, the parents of Vastupāla and Tejahpāla. The fifth slab contains the figures of Luniga, the elder brother of Vastupāla and Tejahpāla and his wife Lilādevi. On the sixth slab, we find the statues of Malladeva, second brother of Vastupāla and Tejahpāla and his two wives Liladevi and Pratapadevi. On the seventh slab, we see Vastupāla with his two wives Lalitadevi and Vejaladevi. On the eighth is seen Tejahpāla with his wife Anupamadevi. On the ninth, there are statues of Jaitrasimha, son of Vastupāla by his wife Lalitadevi, with his three wives Jetalde, Jemalde and Rupande. There are no materials of worship in the hands of Vijayasena and Udayaprabha because the Jain monks are not allowed to do 'dravyapuja' i. e. they do not worship Jineśvara with materials of worship. All the

other statues of men and women are seen with materials of worship in hand. In fine, the elephant room contains fifteen images of Jina, two figures of Jain monks, ten of śrāvakas, fifteen of śrāvikas and ten elephants

Like the temple of Vimala Shah, this temple contains about forty-seven cells in which the images of one or more Tirthankaras are set up. In cell number one, there is an image of Ambikā-devi. In cell number nine, there is an image of Neminātha and a scene from Neminātha's life after his renunciation. In cell number eleven, there is a scene of Neminātha's marriage. In cell number fourteen, there is a scene from the life of Śāntinātha, the 16th Tirthankara. In cell number thirty-two, there are four beautifully carved images of goddesses

Besides these scenes, we find several scenes from the life of Krishna as well as pictures of animate and inanimate objects in various parts of the temple. One thing we must not fail to note is the niches popularly known to be built by the wives of Vastupāla and Tejahpāla. In reality, they were built by Tejahpāla for the good of his wife Suhadadevi's soul. They are beautifully carved. In them, there are images of Jinas, Jain monks, men, birds and beasts.

This temple contains in all one hundred and thirty pillars of which thirty-eight are beautifully carved.⁴

Near Lunavasahi, there is an inscription of Kumbharānā. It is carved at the foot of a Kirtistambha or pillar of victory and bears the date V S 1506 or A. D. 1449-50. It says that pilgrims to Lunavasahi and Vimalavasahi should not be taxed directly or indirectly

Vastupala's temple on Giranāra is situated to the south of Samprati Rājā's temple. From an inscription of V. S. 1932 (A. D 1875-6), it is clear that the temple was repaired by Naraśi Keshavaji. This is a triple temple. The central one has two finely carved domes which are not well-preserved. It is dedicated to Mallinātha, the nineteenth Tirthankara. The 'ranga-mandapa' or hall is $29\frac{1}{2}$ ft. broad and 53 ft long. The 'garbhagriha' or 'gabhāro' containing the images of Tirthankaras is 13' by 13'

To the left of the central temple, there is a small temple containing three images of Pārśvanātha and one of Chandraprabhu. The temple contains two inscriptions of V. S. 1485 and V S. 1556 (or A. D 1429 and 1500)

To the right of the central temple, there is another small temple in which there are two images of Supārsvanātha, one of Neminātha and one of Chandraprabhu. From an inscription, it is clear that three out of four images were set up in V. S. 1546 (A. D. 1490).

Besides erecting temples to Tirthankaras, Vastupāla showed his great devotion to Jina by making 13 pilgrimages to Śātrunjaya, Giranāra and the other holy places of the Jains. In an inscription of his, it is said that in V. S. 1249 (A. D. 1192-3), he made a pilgrimage to Śātrunjaya and Giranāra with his father Āsarāja who was a Sanghapati or the leader of the congregation. In the following year i. e. V. S. 1250 (A. D. 1193-4) he again went to Śātrunjaya and Giranāra in the company of his father. In V. S. 1277 (A. D. 1220-21) Vastupāla became a Sanghavi and went to Giranāra, Devapattana and Śātrunjaya with his family and Jain congregation, in dignity and pomp. In V. S. 1290 (A. D. 1233-4) V. S. 1291 (A. D. 1234-5) and V. S. 1293 (A. D. 1236-37), he went to Śātrunjaya and Giranāra in the company of his family and retinue⁵. He again made seven pilgrimages to Śātrunjaya in the years V.

(5) Acharya V. H., *Kīrtikaumudī* (Guj.), introduction, p. 35.

S. 1284, 1285, 1286, 1287, 1288 and 1289 with his family. In V. S. 1296, he died, on the way, before reaching the holy hill (Śatrunjaya).

We shall now deal with the literary activities in what is aptly called the Vastu-Teja yuga in Jain Literature. Many a time, we find that the patrons of learning and the learned are not learned. Vastupāla, on the other hand, was a poet and patron of the learned and passed his leisure hours in their company. He had won the birudas 'Kavikunja', 'Kavichakravartī', 'Mahākavi' and 'Laghubhoj-arāja.' He was the author of the *Naranārāyanānanda*, *Adijneśvara stotra*, *Āmbikāstāvana* and many short poems. He founded three 'gnāna-bhandāras' or libraries at a very great cost. Unfortunately, his 'bhandāras' seem to have been destroyed by the Muslims.

Among the poets patronized by Vastupāla was Someśvara, a Brahmin. He was a Purohita of the Anahilavāda King. His ancestors also held the same office. His *Kṛtikaumudā* gives us valuable information about the history of Gujarāṭa and about the pious and religious deeds of Vastupāla. His other works are the *Surathotsava*,

(1) *Jaina Yuga*, pp 82, Desai, *Jain Sahityano Itihāsa*, pp. 370-71.

the *Rama'sataka*, the *Ullāsarāghava* and the *Prāśastis* to the temples of *Vastupāla* and *Tejahpāla* on Mt. Abu and *Gīranāra*. He is also said to have composed a *Prāśasti* to the temple of *Viranārāyaṇa* in *Anahilavāda*.²

Harihara was another poet patronized by *Vastupāla*. He was a Brahmin of *Gaudadeśa* and found favour at the court of *Viradhavala* in spite of the jealousy of *Someśvara*. Later on a conciliation between the two learned men was effected by *Vastupāla*. *Rajasekharasūri* devotes the twelfth chapter of the *Chaturvimsatiprabandha* to this poet.³

Subhata is known as the author of the *Dutāṅgada*, a drama in one act. *Someśvara* bestows high praises on him. *Subhata*'s other works are not known.⁴ He was a non-Jain.

Nanaka was another poet patronized by *Vastupāla*. He was a *Nāgar Brahmin* of *Vadanagara* and was proficient in six *vedas*. He had poetic skill, but unfortunately no work of his is handed down to us.⁵

Arisimha, son of *Lavanasimha*, was another poet patronized by *Vastupāla*. He is known as

(2) *Rajasekharasuri*, *Chaturvimsatiprabandha*, p p. 66. (8) *Ibid*, p p 64-7.

(4) *Jaina Yuga*, V. p 84 (5) *Ibid*, p 84.

the author of the *Sukṛita-Santīrtana*, a work in eleven cantos, containing valuable information about the history of Gujaraṭa, and describing important pious and religious works of Vastupāla. He was a follower of Jina or Siva.

Amarachandrasūri, pupil of Jinadattasūri, was the author of the *Chaturvimsatījinacharita* or the *Padmānandābhyudaya*, the *Bālabhārata*, the *Kāvyaikalpalatāparimāla*, the *Kavīkalpalatā*, *Kavīśikhāvrata*, *Alankāraprabodha* *Chhandoratnāvalī* *Suktāvalī* and *Kalākalāpa*. He was very popular among the Jains as well as non-Jains and composed poems on the spur of the moment. He found favour at the court of Viśaladeva.

Balachandrasūri was a Brahmin of Modheraka (modern Modhera, in the Mehsana District). His father's name was Dhuradeva and mother's name Vidyut. Before he entered the order of Jain monks, he was known as Munjala and trained by Rājaguru Padmāditya. Once he heard a sermon of Haribhadrāsūri and cultivated regard for Jainism. After some training, he entered the order of Jain monks with the consent of his father and came to be known as Balachandra. In the

(6) Bhandarakara, IV, 6, Velanakara, Nos. 60, 131 and 1759; Buhler, IV, No 287.

Upadeśakandalivritti, he gives the following account of his spiritual descent :—

(1) Pradyumnasūri of Chandragatchha (2) Chandraprabhusūri (3) Dhaneśvarasūri. (4) Devendrasūri (5) Bhadreśvarasūri (6) Abhayadevasūri (7) Haribhadrāsūri and (8) Bālachandrasūri—our author.

He is known to have composed the *Karunavajrāyudha*, a drama in five acts, commentaries on Āśada's *Vivekamanjarī* and *Upadeśakandalī* and the *Vasantavilāsa*. The last work contains valuable information about the history of Gujarāṭa and the exploits of Vastupāla. It was written after the death of Vastupāla and was mainly meant for Jaitrasimha, Vastupāla's son, whom the author wanted to console. Our author was on good terms with Udayasūri, an Ācharya of Deva-sūrigatchha, who gave him the Sārasvatamantra. In the *Vasantavilāsa*, Bālachandrasūri calls himself "Vāgdevipratipannasunu" or the adopted son of the goddess of learning.

Jayasimhasūri, pupil of Virasūri, was an Ācharya in the temple of Munisuvrataswāmi of Broach. At his suggestion, Vastupāla and Tejah-

(7) Desai, Loc. Cit, p. 383; Hiralal Hansaraj, loc. cit, p. 58

pala gave 25 gold staffs for the devakulikas in Śekunikavihara, a Jain temple, built by Ambada in Broach.⁶ To commemorate this event, Jayasimhasūri composed the Vastupala-Tejhpala Prāśasti between A. D. 1220 and 1230. The Prāśasti contains valuable information about the kings of Gujārāta from Mularaja to Bhima II, as well as about the latter's Vaghela ministers, praises Vastupala and Tejhpala for their pious and religious deeds and gives their genealogy. The *Hanumanadarmardana* is another work of Jayasimhasūri. It is a Sanskrit drama in five acts dramaturgizing the repulsion of a Muslim attack on Gujārāta. It was composed between A. D. 1220 and 1230 and was first staged at Cambay at the command of Jayantasiṃha, Vastupala's son, in A. D. 1230.

on the *Shadaṣīti* and *Kārmastava*, works on the Karma philosophy; and (6) a Commentary on the *Upadesamāla* of Dharmadāsagani in V. S. 1299 (A. D. 1243) in Dholakā.⁹

Devaprabhasūri, guru of Narachandrasūri, was the author of the *Pāṇḍavacharitamahākāvya*, the *Dharmasārasāstra* or the *Mrighavati-charita* and the *Anargharāghava kāvyāḍarsa*.¹⁰

Narachandrasūri, pupil of Devaprabhasūri of Harshapuriyagatchha, accompanied Vastupāla in his pilgrimages to the holy places and composed the *Katharāghava* at the minister's request. His other works are the commentaries on the *Anarghāraghava* of Murāri and the *Nyāyalandalī* of Śrīdhara, *Jyotihsāra*, *Dipikāprabodha* and the *Chaturvimsatījnastotra*.¹¹

Narendraprabhasūri, pupil of Narachandrasūri of Harshapuriyagatchha, composed the *Alankāramahodadhī* for Vastupāla at the command of Narachandrasūri. He is also known as the author of the *Kakutsthakeli*.¹²

(9) Peterson, II, 33 and III, 16; Desai, Loc. cit., p. 386

(10) Peterson, III, 132, 275, Velankara, No. 1748; *Jesalmere Catalogue*, p. 52.

(11) *Jesalmere* No. 220; Velankara No. 311; Peterson, V, 46 and III, 272-5.

(12) Desai, Loc. cit., pp. 388-9.

Gunavallabha composed the *Chatushkāvachuri* at the command of Narachandrasūri of Harshapuriyagatohha in V. S. 1271 (A. D. 1215).¹³

Vinayachandra^{13A} was the author of the *Mallicharita*. He corrected Udayasimha's commentary on the *Dharmavidhi* in V. S. 1286 (A. D. 1230). He used the word Vinaya as the distinguishing mark of his poems.¹⁴

Vijayachandrasūri was a pupil of Devendrasūri. He indirectly helped the spread of literature by persuading some Jains to get written a copy of the *Langānuśāsana* of Vāmanāchārya in V. S. 1287 (A. D. 1231).¹⁵

Bhuvanachandra wrote a tippana on the *Sabdānuśāsana* of Hemachandrasūri.¹⁶

Jinapāla, pupil of Jinapatisūri of Kharatara-gatohha was the author of the *Dwādasakulakavivarana* in A. D. 1237, the *Shatssthānakavrittī* in

(13) Ibid, p. 388.

13A This Vinayachandra was probably the author of the *Pārevaṇāthacarita* and many other prabandhās. His *Kavīśikhā* can be seen to-day in the Pātana Bhandāra. He flourished about V. S. 1285.

(14) Peterson, V, pp. 30 and 115.

(15) Peterson, III, app. 114.

(16) Peterson, V, p. XLIX.

Ā. D. 1296, the *Panchalingvivaranatippanam* in A. D. 1237, the *Upadesarasāyana* in A. D. 1238, the *Charcharivritti*, the *Sanatkumāracharita*, the *Swapnavichāra*, the *Ashtasvapnabhāshya* and other works.¹⁷

Padmaprabhasūri, pupil of Vibudhasūri of Chandragatchha, composed the *Munisuvrata-charita* in V S. 1294 (A. D. 1238) and the *Kunthucharita*. It is not known whether this Padmaprabha or some other monk was the author of the *Bhuvanadīpaka* and other works.¹⁸

Mahendrasūri was a pupil of Dharmaghoshasūri of Anchalagatchha and the preceptor of Simhaprabha. He revised and in part rewrote the Saptapadi of Dharmagosha in A. D. 1238. The *Tvṛthamāla stotra-Pratīma Stuti* in Prakrit was his work. The *Jīrāvālī-Pārsvanāthacharita* was probably written by this poet. His dates are birth A. D. 1172, diksha, Samvat 1237 (A. D. 1181), Āchārya-Samvat 1263 (A. D. 1207) and death V. S. 1309 (A. D. 1253). A pupil of Mahendra probably wrote the *Chatuhśaranāvachuri*.¹⁹

(17) *Jesalmere Catalogue*, No. 22A and introduction, p. 41.

(18) Hiralal Hansaraja, *Jain Itihasa*, I, p. 73

(19) Peterson, III, app, p. 220, I, app., p. 12; IV, p. LXXXIX; Hiralal Hansaraja, *Jain Itihasa*, p. 92.

Guṇākara was the author of a commentary on the *Yogarātnamāla* in V. S. 1296 (A.D. 1240).²⁸

Devendrasūri, pupil of Chandrasūri of Chandra-
gatchha wrote the *Upamitibhavaprapanchakathā-
nāroldhāra* in V. S. 1298 (A. D. 1242).

Abhayadevasūri,^{21A} pupil of Padmendu, was the author of the *Jayantavigayakāvya* in V. S. 1278 (A. D. 1222) The following is the account of his spiritual descent :—

(1) Vardhamānasūri (2) Jineśvara (3) Abha-
yadera Navāgivrattikāra (4) Jinavallabha (5)
Jinasekhara (6) Padmendu (7) Abhayadevasūri
H—our author.

Jagatchandrasūri performed austere penance in V. S. 1235 (A. D. 1229); so Jaitrasimha, king of Mewad, gave him the biruda "tapa". He was the founder of the "Tapa" gatchha. Vastupala honored Jagatchandra and his pupils. This is the reason why the monks of Tapa gatchha wield great influence in Gujarata even to-day."

Yaxup's died in V. S. 1296 (A. D. 1239-40)
and Tegal-pala in V. S. 1304 (A. D. 1247-8) They

G. Fekete, III, app. p. 330 and IV, p. XXVI,
(21A) (21) Deu, Loc cit, p.p. 392-3, p. 397, (22)
194, 192

held the reins of government from V. S. 1276 (A. D. 1219-20) till death. They used their intelligence and power in carving out a small kingdom for their Rana whom they served very faithfully. They pursued a vigorous foreign policy and raised the honour of Gujarata. They were popular among the classes and masses. Though they were very staunch Jains, they did encourage other religions. They were great patrons of art and architecture as well as learning and the learned. They were ministers of whom Gujarata can justly be proud.



Chapter IV.
Jainism
in
The Vāghelā Period

many Jain temples, sunk wells and performed many religious deeds. He had a son named Varanaga who lived in Kanthakota in Cutch. Varanaga had a son named Vāsa. The latter had five sons—Visala, Viradeva, Nirmala, Nemi, Chandu, and Shrivatsa. Vāsa's eldest son Visala had four sons—Laksha, Sulakshana, Sola and Sohi Sola made Bhadreśvara his domicile of choice and married Lakshmi who gave birth to three sons—Jagadu, Raja and Padma. Jagadu had a wife named Yasomati and a daughter named Pritimati. When Pritimati became a widow, Jagadu wanted to give her in marriage again, but could not do so, as widow-re-marriages were uncommon in those days.² Jagadu had no son, but his brother Raja who had married Rajalladevi, had two sons named Vikramasimha and Dhandho and a daughter named Hansi or Hansabai.³

Once Jagadu purchased a goat on the neck of which was tied a precious Jewel, and became very rich. On another occasion, his servant Jayantasimha purchased a stone from the king of Ormuz. This stone which contained many precious jewels made Jagadu very rich.⁴ In other

(1) Sarvānandasūri, *Jagaducharita*, I and II, 21.

(2) Ibid, II, 20-28.

(3) Ibid, III, 53-8,

words, Sarvanandasūri informs us that fortune smiled upon Jagadu and the latter became very rich without any great effort on his part

Pithadeva of Parakara demolished the fortifications of Bhadreśvara; so Jagadu began to rebuild the fort. Pithadeva asked him not to do so, but Jagadu completed the fort with the help of Lavanaprasāda.⁵

Once Paramadevasūri paid a visit to Bhadreśvara and put up at the place of Jagadu. At the Sūri's suggestion, Jagadu made up his mind to make a pilgrimage to Giranāra and Śatrunjaya with the Jain Sangh. To get protection for the congregation, he saw Viśaladeva in Anahilavāda, pleased him with presents and returned to Bhadreśvara to start for the holy places in the company of the Jain congregation. The congregation which started on an auspicious day fixed by Paramadevasūri, safely reached the holy places. On the way, Jagadu gave much money to the poor and set up flags on many Jain temples.⁶

Once Paramadevasūri called Jagadu and told

(4) Ibid, III, 11 to 18 and IV,

(5) Ibid V. This Pithadeva was probably Patha (A. D. 1197 to 1230) of Parakara

(6) Ibid, VI, 10 to 41.

him that there would be a great famine in V. S. 1313, 1314 and 1315, and so he should store as much corn as he could in all the countries. Jagadu acted according to the advice of his spiritual preceptor and stored much corn in many places. In his granaries, he put copperplates containing the words "This is meant for the poor." In the days of famine, he opened 112 alms-houses and distributed 49950000.⁷ man corn costing about about Rs. 450,00000.

In the third Year of famine, the prices of corn had soared very high and even the granaries of the kings were empty; so Jagadu gave 400,000 mans of corn to Viśaladeva, king of Anahilavāda, 600,000 mans to the king of Sind, 1600,000' mans to king of Mewād, 900,000 mans to king of Malwa, 1600,000 mans to king of Benaras, and 1050,000 mans to Nasiruddin,^{8A} Emperor of Delhi⁸

These details of Sarvanandasūri are not confirmed by contemporary evidence. This, however, need not lead us to reject them. The names of the kings and mandaleśvara of Gujarata that we find in the *Jagaducharita* are confirmed by

(7-8) Ibid, VI, 68 to 132.

(8A) This Nasiruddin (1246 to 1266 A. D.) was certainly a contemporary of Jagadu Shah.

contemporary evidence. Viśaladeva was, beyond doubt, the king of Gujarata when the famine occurred. According to Sarvaṇandasūri, the famine raged from V. S 1313 to 15, while according to Subhasila, it occurred during the Years V. S 1315-17. From both the accounts, it is clear that the famine lasted for three years. There may or may not be exaggeration about the amount of corn distributed by Jagadu, but certain it is that he opened alms-houses in various parts of the country, gave corn to the poor very liberally and helped Viśaladeva of Anahilavāda and other kings of India by giving them corn in the days of famine.

The following were the other pious and religious deeds of Jagadu⁹ :—

(1) Adorned the temple of Viranatha in Bhadrēśvara with a gold knob and a gold staff.

(2) Built a temple containing images of 24 Tirthankaras in Bhadrēśvara

(3) Set up 170 images of Jina.

(4) Gave a gold covering for the image of Parśvanatha in the same place.

(5) Repaired the tanks of Kumārāpāla and

(9) Ibid, VI, 42 to 66

Mularaja and the step-well of Karna in Bhadreśvara.

(6) Made a garden for supplying flowers for the worship of Jina

(7) Built a temple to Ādinatha at Dhanka (modern Dhanka about 22 miles from Porbandara in Saurashtra).

(8) Built a temple to 24 Trithankars at Vardhamāna (modern Wadhawana in Saurashtra).

(9) Repaired the Temple of Harishankara at Kunnaria, a village to the north of Cutch.

(10) Set up an image of Viranatha in Wadhawan.

(11) Built a temple to Santinatha at Devakula near Sulakshanapura.

(12) Built a Poshadhasāla or a monastery at Bhadreśvara.

(13) Built a mosque at Bhadreśvara.

(14) Made three pilgrimages to Giranara and Śatrunjaya

(15) Held a festival when the dignity of Āchārya was conferred on Shishena, a pupil of Paramadevasūri.

(16) Dug wells in many villages and towns.

Several stories are told about Jagadu. Most of them show that Fortune had smiled upon him or that he was the 'adopted son of Fortune' and was therefore able to spend money freely. Ratnamandiragani tells a tale which shows Jagadu's relations to Viśaladeva of Anahilavada. Jagadu was a very broad-minded man. He did not want to put any body to shame; so he sat behind a curtain and gave charity to a person when the latter held out his hand. Once, so the story goes, Viśaladeva changed his dress and went to Jagadu Shah for alms. From the marks on the hand, Jagadu Shah saw that the person wishing to receive alms was a great man whose riches had taken wings; so he gave his two very precious rings in order that he might not be overtaken by a storm of misfortune during his lifetime. Next day, Viśaladeva sent for Jagadu Shah, returned his two rings and highly honoured him.¹⁰

According to the second story, Jagadu had obtained name and fame by opening many alms-houses. Viśaladeva, growing jealous of Jagadu's fame, opened a kitchen in Anahilavāda where he served oil to the people; but he could not do so

for a long time; so Jagadu took up his work and began to serve ghee to the people.

The stories quoted above show that Jagadu was a great donor whose resources were almost unlimited and that he was able to compete with even great kings and that he was invited to the court by Viśaladeva of Anahilavāda and much honoured.

The date of Jagadu's death is not known. From the *Jagaducharita*, it seems he survived for some years after the great famine. As his death was mourned by Arjunadeva of Anahilavāda, he must have died before V. S. 1331 (A. D. 1274-5), the last year of Arjunadeva's reign.

Pethada was another prominent Jain of this period. Deda, Pethada's father, lived in Nanduripuri in Avantideśa. Fortune smiled upon him and he became exceedingly rich. The king of Nanduri, wanting his wealth, cast him into prison for some time. When Deda was released, he left Nanduri and went to Vijapur. From Vijapur, he went to Cambay, won great fame by his generosity and came to be known as 'Kanakagiri'. Once he happened to go to Deogiri

where he built a magnificent 'poshadhasāla' (a monastery¹¹ or nunnery).

Deda had a son named Pethada or Prithvidhara. The latter's guru Dharmaghoshasūri advised him to seek fortune in Mandapadurga. Pethada acted according to the advice of his spiritual preceptor and became exceedingly rich. King Jayasimha Paramār of Malwa, honoured him much and gave him ensigns of royalty.¹²

Dharmaghoshasūri who had induced him to seek fortune in Malwa, came to Mandapadurga and advised Pethada to build Jain temples. Pethada, acting according to the sūri's suggestion, built eighty four Jain temples in different parts of India. His edifice at Mandavagadha was superb. It was adorned with gold knob and staff and built at a cost of 18 lakhs. On the Satrunjaya hill, Pethada built a temple to Śāntinātha.¹³

Pethada experienced some difficulty in building a temple at Deogiri but overcame the same by his generosity. Hemadi, a minister at Deogiri, was coming in his way; so, to please him, Pethada opened alms-houses in Hemadi's name at several places. The minister was so much pleased with

(11-12) Desai, *Jain Sahityano Itihas*, pp. 404-5.

(13) Ibid, p. 406.

Pethada that he persuaded the King to give Pethada Shah enough land to build a Jain temple in the heart of Deogiri. Pethada Shah spent large sums of money to erect this temple and called it 'Amulyaprasād'. This temple was completed in V. S. 1335 (or A. D. 1278-9)¹⁴

Pethada's father showed his zeal for Jainism by spending much money to preserve the forty-five 'Āgamas' or Jain Scriptures. Many writers were employed to make copies of the Āgamas and the copies were sent to his seven Sarasvati bhandaras at Broach, Deogiri, Mandavagadha, Ābu and other places.¹⁵

Pethada made pilgrimages to Śatrunjaya, Giranāra and Mt. Ābu. He had taken the Parigraha-pramāṇa vrata or the fifth vow of a Jain layman when he was at Vidyapura (Vijapura).¹⁶

Pethada's son Jhanjhana was a chip of the old block. He married Saubhagyadevi, daughter of Bhima Sheth of Delhi. In V. S. 1340 or A. D. 1284, he started from Mandapadurga with Dharmaghoshasūri and Jain Sangha and made a pilgrimage to Śatrunjaya and Giranāra

(14) Ratnamandiragani, *Upadeśataranginī*, pp. 97-8.

(15) *Upadesakalpavalli*, pp. 303-4; Desai, *Loc. Cit.*, p. 406. (16) *Ibid*, p. 404-5.

On the way, he halted at Bālapura, Chitrakuta (Chitod), Arbudagiri, Chandravati, Pralhādanapura (Palanpura), Anahilapura, Taranagiri (Tārangā) Karnāvati and several other places. At Bālapura, Jhānjhana set up twenty-four images; and built a temple to Pārsvanātha, at Karāhetaka, at the suggestion of Dharmaghosha, his preceptor. At Karnāvati, he rewarded a bard for composing a good poem, set free ninety-six prisoners and took his meals with Sārangadeva, King of Gujarat.¹

According to the *Upadesataranginī*, Jhānjhana Shah, hearing that Ābhu Srimali of Tharapadra (or Tharada), who had the biruda of 'Paschima Mandalika', did not take his meals without feeding the Jains that paid visits to his place, went to Tharapadra with a Jain congregation of 32,000 and put up at Ābhu's place. Ābhu Shah was, on that day, engaged in religious ceremonies; but his brother Jinadāsa feasted the congregation and gave presents to the Jains. Next day, Jhānjhana fell at the feet of Ābhu and begged forgiveness for putting him to a severe test.²

(1) Ibid, p. 406.

(2) Ratnamandiragani, *Upadesataranginī*, pp. 188-9.

Jhānjhana, like his father, was an excellent follower of Jina, influential member of the Jain community and great donor.

We shall now deal with the activities of the Jain monks in the Vaghela Period. Jagatchandrasūri, founder of the Tapa gatchha, had two prominent pupils—Vijayachandra and Devendrasūri. Before Vijayachandra entered the order of Jain monks, he worked as a clerk of the famous Jain minister Vastupala who had helped him to become an Ācharya or Doctor. There was some difference of opinion between Vijayachandra and Devendra. The former lived continuously for several years at Cambay and his followers came to be known as 'Vridhhaśālika because they, with their preceptor, lived in a big monastery. Devendra and his pupils who wandered from one place to the other, had to put up at a small monastery when they came to Cambay; so Devendra's followers came to be known as "Laghuśālika".¹

Vijayachandra allowed his pupils to keep some more clothes besides their daily requirements; they were, moreover, allowed to take milk, ghee, fruits and vegetables everyday, and to perform

(1) Desai, *Jain Sahityano Itihas*, pp. 395, 400-1.

‘pratikramana’, a religious ceremony, with the Jain laymen.¹

Devendrasūri, on the other hand, asked his pupils to observe the old strict rules of conduct. He was a great orator. When he delivered sermons, hundreds of Jains attended them. Vastupāla was one of the influential members of the Jain community who attended his sermons at Cambay. Devendragani was the author of five new *Karmagranthas* with commentaries, the *Siddhapanchāsika* and the *Devavandana*, *Guruvandana* and *Pratyākhan Bhasya*. He was, moreover, the joint author of the *Sudarsana-charita*. The *Śrāvaladīnakṛitya* and the *Dharma-ratnatika* were his other works.²

In V. S. 1302 (A. D. 1246), Sarvananda composed the *Chandraprabhacharita*. In V. S. 1304 (A. D. 1248), Paramanandasūri, pupil of Devabhadra, completed the *Hitopadesamālāvṛtti*. In V. S. 1305 (A. D. 1249), Yaśodeva wrote the *Dharmopadeśa prakaraṇa* in Prākṛit. About this time, the Jains of Devapattana and Dholaka district decided to open a good Jain library. In V. S. 1307, Ajitaprabhasūri, pupil of Viraprabhasūri,

(1) Ibid, p. 401.

(2) Ibid, 407.

composed the *Sāntināthacharita*. He is also known as the author of the *Bhāvanāsāra*. In the same year, Purnakalaśa, pupil of Jinesvarasūri of Kharatara gatchha, completed a commentary on the Prākṛit *Dvyāśraya* of Hemasūri. Abhayatilaka, who had studied under Laxmitilaka, the author of the *Pratyekabudhha*, in V. S. 1311 (A. D. 1255), was the author of a commentary on the Sanskrit *Dvyāśraya* of Hemasūri in V. S. 1312 (A. D. 1256), and the *Nyāyālakāratippaṇa*.

In V. S. 1312 (A. D. 1256) Chandratilaka Upādhyāya, pupil of Jinesvarasūri of the Kharatara gatchha, completed the *Abhayakumāracharita*, which was begun in Vagbhatameru (Bāhadamer). He had studied under Nemichandragani, Siddhasena Muni, Gunabhadrasūri, Vijayadevasūri, Jinapāla Upādhyāya and Suraprabha, who was the author of the *Brahma-Kalpa* and who had won victory over the Digambara Yamadanda in Cambay. Besides Purnakalaśa, Laxmitilaka, Abhayatilaka and Chandratilaka, Jinesvarasūri had Jinaprabodhasūri, Jinaratnasūri, Devamurti, Vivekasamudragani, Sarvarajgani and other learned pupils.

Vidyānandasūri, pupil of Devendrasūri of Tapāgatchha, was the author of the *Vidyānanda*,

a work on grammar. Before he became a Jain monk in V. S. 1302, he was known as Viradhavala. His father's name was Jinachandra. He was a native of Ujjain.¹

Prabodhachandragani, pupil of Jineśvarasūri, was the author of a commentary on the *Sandehadolāvali*, which he completed in V. S. 1320 (or A. D. 1264). He was trained by Padmadevagani, Gunabhadra Vāchanachārya, Vijayadevasūri and Jinapāla Upādhyaya.²

In V. S. 1322 (A. D. 1266), Dharmatilaka, pupil of Jineśvarasūri, composed the *Ajitasānī Jinastavatikā*.³ In the same year, Munidevasūri, pupil of Madanachandrasūri of Vādī Devasūri gatchha, composed the Śāntināthacharita in Sanskrit.⁴ He also wrote a commentary on the *Dharmopadeśamālā* of Jayasimhasūri.

In V. S. 1322 (A. D. 1266), Simhatilakasūri, pupil of Vibudhachandrasūri, composed the *Mantrarājaraḥasya* and *Lalāvati*. His other works are the *Vardhamānavidyākhalpa*, *Ganstatilakavṛtti* and the *Bhuvanadīpakavṛtti* in V. S. 1326 (A. D. 1270).⁵

In V. S. 1324 (A. D. 1268), Narachandra,

(1) *Gurvavali*, Verses 152-72 (2) *Kantivijaya*, Baroda, No. 260. (3) Weber, No. 1265. (4) Peterson, I, 4.

pupil of Simhasūri of Kāsādraha gatchha, completed the *Prasnaśataka*. The *Janmasamudra*, with commentary, is his another work⁶

Pradyumnasūri, pupil of Kanakaprabha of Chandragatchha completed the *Samarāditya-saṅkṣhepa* in V. S. 1324 (A. D. 1268). At the request of his brother, he composed the *Pravrajyāvidhāna-Mul'suddhiprakarana* in V. S. 1338. He compiled the works of Udayaprabha, Devendra, Dharmakumāra, Bālachandra, Mānatunga, Munideva, Ratnaprabha and other writers.¹

In V. S. 1325, Vinayachanūrasūri, pupil of Ratnasimhasūri, completed *Kalpanvryukta-Dīpālīkākalpa*.² Ratnaprabhasūri, pupil of Paramānandasūri, composed the *Kuvalayamālākathā* in Sanskrit, about V. S. 1325. In V. S. 1328, Jinprabodhasūri completed the *Durgapadaprabodhatīkā*.³ In V. S. 1329 (A. D. 1273), Somachandra, pupil of Jayamangalasūri, completed the *Vṛttaratnākaratīkā*

Dharmaghoshasūri of Tapā gatchha was the author of the *Saṅghāchārabhāṣya-Chantya-*

(5) *Jesalmere Catalogue*, introduction, p. 66 (6) Kriehorn, II, No. 388

(1) Peterson I, 64; Buhler III, No. 107 (2) Peterson, III, 304 (3) *Jesalmere catalogae*, introduction, p. 57.

vandanabhāshya-vivarana, *Kālasvarupavichāra*, *Srāddha Jinakalpa*, *Chaturvimsati Jinastuti*, and the *Dushamakāla-sanghastotra*.⁴ He was the guru of Pethada. He died in V. S. 1357 (A. D. 1331).

Somaprabhasūri, pupil of Dharmaghoshasūri of Tapāgatchha, was the author of the *Yatijitakalpa* and twenty-eight short poems. He won a victory in debate over the Brahmins of Chitrakuta (Chitoda). He was a great scholar. His prophecy about the fall of Bhimapalli had come true.⁵

Kshemakīrti, pupil of Vijayaachandra of Tapāgatchha, wrote a commentary on the *Brihat Kalpasutra* of Bhadrabāhuswāmī in V. S. 1392 (A. D. 1276).⁶

Mānatungachārya was the author of the *Śreyāṇśacharita*. In V. S. 1334 (A. D. 1278). Dharmakumāra, pupil of Vibudhaprabha of Nāgendrakula, completed the *Salibhadracharita*.⁷ About the same time, Vivekasāgara completed the *Puṇyasāra Kathānaka*.⁸

(4) Peterson, III, 312, Weber, No. 1975, Bhāndārakara, V, No. 1232; Velankara, No. 1805; Kantivijaya, No. 105.

(5) Desai, *Jam Sahityano Itihāsa*, pp. 414-5 (6) Peterson, V, 101. (7) Velankara, No. 1779.

(8) *Jesalmere Catalogue*, Introduction p 53.

In V. S. 1334, Prabhachandrasūri, pupil of Chandraprabha of Rajagatchha, completed the *Prabhāvākācharita*. It is a very important work to a student of the History of Gujarāta.⁹

In V. S. 1337, Mulachandra wrote a commentary on the *Vishayanigraha kulaka*. In V. S. 1338, Mānikyasūri completed the *Śakunasāroddhara*¹⁰

In V S 1349, Mallisēnasūri, pupil of Udayaprabhasūri of Nagendragatchha, completed the *Syādvādamanjari*.¹¹

Jinaprabhasūri, pupil of Jinasimhasūri of Kharataragatchha, commenced the *Vividha-Tīrthakalpa-Kalpaprādīpa* in V.S. 1327 (A. D. 1271) and completed, it in V. S. 1389 (A. D. 1333) The work contains 58 Kalpas. They were written after making pilgrimages to the holy places of the Jains, and contain many historical facts, some of which are not recorded elsewhere, It is said that the sūri had taken a vow to compose one poem every day. For Somatilakasūri of Tapagatchha, he had composed many stāvanas or short poems. Time seems to have destroyed many of these, but we can still have the pleasure

(9) Velanakara, No. 1755. (10) Desai, Ibid, p 416.
(11) Ibid, p. 416

of reading Jinarajastava, Dwiakshara Nemistava, Panchaparamesthistava, Pārsvastava, Virastava, Saradastotra, Sarvagnabhaktistava, and Siddhantastava In V. S. 1252 (A. D. 1296), he composed the *Vibhramatikā*, and in V. S. 1356 (A. D. 1300) the *Srenikacharita*.



Chapter V.

Jainism in the 14th Century.

In 1297 A. D.¹ Madhava, a Nāgara Bhahmin and minister of Karna Vaghela of Anahilavāda, sold the liberty of Gujarāta at the gates of Delhi, by inviting Aladdin Khilji to conquer this country. The Muslims took possession of this province, plundered and burnt cities, and harassed the people. Gujarāta now experienced a new life. Her people led a dependent life. Their liberty was lost. They had no freedom of conscience. Important offices in the state were captured by the Muslims. Hindu and Jain temples were demolished and mosques erected in their places. Education of the sons and daughters of this land was neglected. Sanskrit and Prakrit languages received a step-motherly treatment. For all these and many other evils, Madhava was responsible. Instead of taking

(1) According to some scholars, the Muslims conquered Gujarata in 1299 A. D.

revenge on King Karna, he took revenge on the people of Gujarāta by bringing them under Muslim yoke.

The Jains did suffer by the Muslim conquest of Gujarāta. But even in these hard times, they maintained their trade and temples, obtained permission to repair old jinalayas (temples) or build new ones and served very faithfully Sarasvati, the goddess of learning, by contributing to Sanskrit, Prakrit and Gujarāti literature very generously, at a time when other communities in the province had almost entirely given up her worship.

It is a mistake to suppose that no new temples were erected in the Muslim Period. It is true that the Muslim rulers were not in favour of erecting new temples; but, at times, they gave their consent to the erection of new temples or did not object to the repair of old ones. In V. S. 1366 (A. D. 1309-10), Jeśāla Shah of Cambay erected a temple to Ajitanath, the second Tirthankara,¹ and Samarasimha or Samara Shah repaired the temple of Ādinatha on the Śatrunjaya Hill, when the image of the Tirthankara was

(1) Desai, *Jain Sahityano Itihāsa*, p. 424.

destroyed by the Muslims in V. S 1369 (A. D 1312-13):

Samarasimha who repaired the temple of Ādinatha on the Śatrunjaya Hill, belonged to Upakesa vamsa and Vesata kula.² Salakhano was his great grand-father. He had a son named Ajada whose son Gośala had, by his wife Bhānumati, three sons named Āsadhara, Desala and Luno. Āsadhara married Ratnashri. Luno had a wife named Latchhi or Lakshmi. Desala's wife Bholi had three sons—Sahajapala, Sāhana and Samarasimha. Sahajapala erected a temple to twenty-four Tirthankaras in Devagiri in the Deccan. Sāhana took up his abode in Cambay and won name, fame and glory by his good deeds. Anabilavāda was Samarasimha's domicile of choice. Samarasimha was a well-known jeweller in the old capital of Gujarāta. He exercised great influence at court. When he came to know that Ādinatha's temple on the Śatrunjaya Hill was destroyed by the Muslims, he paid a visit to Alapakhāna, the-suba of Gujarat, and obtained a "firmana" to repair or rebuild the temple. The Suba had also given necessary instructions to Malek Ahidara, his subordinate, in this connection.³

(2) Śatrunjayakalpa in the *Tirthakalpa*. (3) Jinavijaya, *Jain Atihāsika Gurjara Kāvya Sanchaya*, p p 238-42.

When the Jains came to know of Suba's firmana, they gave a rousing reception to Samara Shah and advised him to set up a new image of Ādinatha on the Satrunjaya Hill. Samara Shah sent his men to the king of Ārasana with presents. The king was a strict vegetarian and a firm believer in the principles of Jainism; so he consented to give the required marble from his mine without any charge. Marble was taken in carts to Palitana. Sixteen clever sculptors were sent from Anahilavada. to Palitana to prepare the image. Balachandra Muni was to supervise the preparation of the image.⁴

When the sculptors completed their work, good news was sent to Samara Shah at Anahilavada. Samara Shah, then, made up his mind to make a pilgrimage to the holy hill in the company of the Jain congregation to set up the image of Ādinatha in the newly constructed temple. Invitations were sent to the Jains of far off places.⁵

Among the Jain monks who made the pilgrimage to the holy hill in the company of Samara Shah were Vinayachandrasuri, Ratnakarasuri of Brihadgatchha, Padmachandra—

(4) Ibid, pp. 542-3. (5) Ibid. appendix, pp. 129-30.

suri of Devasuri gatchha, Sumatisuri of Sāndera gatchha, Virasuri of Bhāvadār gatchha, Sarvadeva suri of Thārapadra gatchha, Jagatsuri of Brahman gatchha, Amradevasuri of Nivratti gatchha who wrote an account of this pilgrimage of Samarā Shah to the Satrunjaya hill before V. S. 1393 (or A. D. 1336), Siddhasena Acharya of Nanakagana, Dharmaghoshasūri of Brihad gatchha, Prabhanandasūri of Nagendra gatchha and Vajrasenasūri, pupil of Hemasūri.⁶

Among the prominent Jains who joined the congregation were Sanghapati Jaitra and Sanghapati Krishna, Haripāla, Devapāla, Landhaka, son of Sthiradeva of Vatsakula, Pralhādana Soni, Sodhaka and Devarāja who had won name and fame as a great donor.⁷

Alapakhāna, Suba of Gujarata, who had granted permission to rebuild the temple, gave ten guards to protect the congregation.⁸

The congregation started from Anahilapataka and went to Palitana Via Serisā (near Kalola Mehsana Distrot), Sarkhej (near Ahmedabad) and Dholka At Serisā, Samarā Shah worshipped Parsvanātha and held a festival for eight days. He

(6) Ibid. p p. 243-5. (7) Ibid, p p. 144-4. (8) Ibid, pp. 125, x. 3

was given a tumultous welcome by the Jains and Thakors of the villages on the way. He spent money freely and was very hospitable to the Jains who had joined the congregation.⁹

There were no big inns in those days; so when the congregation reached Palitana, Samarā Shah pitched tents on the banks of Lalitasara, erected by Lalitādevi, wife of Vastupāla. About this time, Sahajapāla from Devagiri and Sahana from Cambay came to Palitana with congegation. Samarā Shah's joy knew no bounds when he saw his brothers. He paid his respects to the Jain monks who had come with the congregation from Cambay. Among the prominent persons who had accompanied Sahana were Sangana, brother of Pataka mantri, Lalā, Simhabhata, Vijala, Madana, Molhaka and Ratnasimha. Samarā Shah gave all the pilgrims a very warm welcome.¹⁰

On the 14th day of the bright half of Maha in the Vikram year 1371 (A. D. 1315), Samarā Shah set up the image of Ādinatha, in the completed temple on the holy hill. This is proved by other evidence. In the Ādesvara tunka on the Satrunjaya hill, the inscriptions at the

(9) Ibid, appendix, pp. 136-7

(10) Ibid, appendix, pp. 137-38.

foot of the images of Satchikādevi, Āsadhara and Mahipāladeva confirm this fact. Satchikādevi was the Kuladevi or family deity of Samarā Shah, Mahipāladeva, who gave marble from his mine without taking any charge, was the king of Ārāsana, and Āsadhara was the uncle of Samarā Shah. All the three inscriptions give the date mentioned above. In addition, the inscriptions at the foot of the images of Satchikādevi and Āsadhara give the genealogy of Samarā Shah¹¹

The honour of performing the ceremony at the time of setting up the images is shared by Siddhasūri of Upakes'agatchha and Ratnākarasūri of Tapagatchha. The *Samarasimharāsa* gives this credit to Siddhasūri, while in an inscription of V. S. 1449 (A. D. 1392-3) in the temple of Vimalanātha on Giranara, in the *Śatrunjayatirthoddhārāprabandha* and the *Śatrunjayarāsa*, this honour is given to Ratnasūri¹². As many images were set up on the same day, it is probable that

(11) संवत् १३७१ वर्षे माहसुदि १४ सोमे श्रीमदूकेशवंशो वेसट-
गोत्रीय सा०.....समर सा० सांगण प्रसुख कुटुंबसमुदायो-
पेतेने निजकुळदेवी श्रीसच्चिकानूर्तिः कारिता ।

१२ आचम् वृद्धतपागणे सुगुरवो रत्नाकराहाः पुराऽयं रत्नाकरनाम-
न्तु प्रवृत्ते येभ्यो गणो निर्मलः । तैश्चक्रे समराख्यसाधुरचितोद्दारे
अतिष्ठा.....॥

the ceremony of setting up some was performed by Siddhasūri and of others by Ratnasūri.^{12A}

A festival was held by Deśala, Samarā Shah's father, to celebrate this event. Sumptuous dishes were served to the Jain congregation for several days. Poor persons were given alms. Jain monks and nuns were given clothes. Beggars were feasted.¹³ Samarā Shah lived in Pālītānā for twenty days and made arrangements for the maintenance of the temple. Several servants were appointed to worship Jina. Gardeners were appointed to look after the gardens from which flowers were supplied to the temple for the worship of Jina.¹⁴

From Pālītānā, Samarā Shah went to Giranāra with the congregation and worshipped Neminātha, the twenty-second Tirthankara. Here Samarā received the good news of the birth of a son and lived for ten days. From Giranāra, he went to Devapattana where he was given a rousing reception by the king. The congregation paid

12A. Vimalanātha Prasasti, v. 63 'Pratistha' or the image of Adinātha, the principal deity was certainly performed by Siddhasūri as his contemporary and eye-witness Amradevasūri says.

(13-14) *Jain Atkhāśka Gurjar Kāvya Sanchaya*, p. 247.

a visit to the well-known Somanatha temple and adorned it with a five colour-flag. This event shows that the Jains were not hostile to Brahmins, but were generous enough to adorn a Siva temple with a flag.¹⁵

Samara Shah held the astahnikāmahotsava or a festival for eight days at Devapattana and went to Ajār to worship Parsvanatha. From Ajār, the congregation went to Kodinār and worshipped Ambikādevī. Deśala, Samara's father, adorned Ambika's temple with a flag.¹⁶

The congregation then went to Div where the king received Samara Shah. and Haripala, a multimillionaire, held a feast. Astahnikāmahotsava was held and the beggars were given alms.¹⁷

From Div, the congregation went to Anahilavāda via Patdi, Sankhesvara and Hārij. The Jain Sangha of Anahilavāda gave a rousing reception to Samara Shah when he entered the capital on the 7th day of the black half of Chaitra of the the Vikrama year 1371. 5000 persons were invited to dinner. Sanghapati Deśala is said to have

(15) Ibid, pp 247-9.

(16) Ibid, pp. 249-50

(17) Ibid, pp. 250-51.

spent 2770,000 coins in rebuilding the temple of Ādinātha.¹⁸

In V. S. 1375 (A. D. 1318-9), Deśala again made a pilgrimage to the holy hill with seven Sanghapatis and 2000 persons and spent eleven lakhs.¹⁹

According to the *Nābhīnandanoddhāra-prabandha*, Emperor Gyasuddin was much pleased with Samarā Shah and highly honoured him. At Samarā's request, the emperor set free the lord of Pandu deśa.²⁰

This Gyasuddin was probably Gyasuddin Tughlak (A. D. 1320 to A. D. 1325) who was a contemporary of Samarā Shah. Balban's another name was also Gyasuddin ; but the *Nābhīnanadano-ddhāra prabandha*, implies that Samarā Shah came to be acquainted with him after he rebuilt the temple of Ādinātha on the holy hill ; so he cannot be Gyasuddin Balban who died in A. D. 1286.²¹

(18) *Nābhīnandanoddhāraprabandha*, V. v 97.

(19) *Jain Atihāsika Gurjar Kāvya Sanchaya*-Appendix, p.p. 160-1.

(20) *Ibid*, p. 163.

(21) According to Kakkasūri, Kutbuddin, king of Delhi, had invited Samarā Shah to Delhi, after

According to the Prabandha writer, Samarā Shah was appointed as the Suba of Telang deśa where he set free many prisoners and obliged many chieftains. He adorned Urangalpura with Jain temples, invited many Jain families to settle there and won name, fame and glory as a suba. This account of Kakkasūri, though unconfirmed is not unreliable, because he was a 'Guru' and contemporary of Samarā Shah.

About V. S. 1369 (A. D. 1312-13), the temples of Vimala Shah and Tejahpala on Mt. Abu were destroyed by the Muslims. When the Jains came to know of this, they undertook the work of repairing the temples. The Vimalavasahi was repaired by Vijada, son of Dhanasimha of Mandor, his five brothers, Laligasimha and Laligasimha's two brothers. Thus the whole temple of Vimala Shah was repaired by nine persons. The "Pratistha" (or the ceremony of

Siddhasūri's Death in V. S. 1376 (A. D. 1320.) This seems to be evidently a mistake because Kutbuddin who died in A. D. 1210 was not a contemporary of Samarā Shah. The king who invited Samarā Shah to Delhi was Gyasuddin Tughlak whose dates A. D. 1320-25 show that he was a contemporary of Samarā Shah.

(22) *Jain Atiḥāsika Gurjar Kāvya Sanchaya*, Appendix, p.p. 163-4.

setting up the image) was performed by Gnanachandrasūri.²³ The inscriptions at the foot of many images in the cells near the principal temple show that many of them were set up about this time. In the Gudhamandapa, we see, even to-day, the statues of Gosala and Gunadevi, the 'grand-father and grand-mother of Vijada respectively and of Mahanasimha and Minaladevi, the parents of Laligasimha. These statues were set up in the year V.S. 1378 (A. D. 1322) when the 'pratiṣṭha' of the temple was performed.²⁴

Tejahpāla's temple was repaired by Pethada Sanghavi, son of Chandasimha in V. S. 1378 (A. D. 1321-2) when he had come on a pilgrimage to Mt. Abu, with the Jain congregation.²⁵

There was a famine in Gujarata in the V. years 1376-77. So Bhima gave away large sums of money in charity. This Bhima was probably Bhimashah who erected Bhimasimhaprasād on Mt. Abu.²⁶

In V. S. 1394 (A. D. 1337-1338), Mantri Bhaṇṣka, son of Mantri Jagasimha and grand-

(23) *Prachina Jaina Lekha Sangraha*, II, No 132

(24) *Ibid*, No. 132

(25) *Jayantavijaya*, *Abu*, p. 92

(26) *Desai, Jain Sahityano Itihāsa*, p. 429

son of mantri Abhayasimha, set up an image of Ambikadevi in Vimalavasahi on Mt Abu.²⁷

Up to this time, we dealt with the services of Jain laymen and their contribution to art. Now we shall deal with the literary activities of the Jains

Jinaprabhasūri, pupil of Jinasimhasūri of Laghu Kharatara gachha composed the *Tividha-tirthalalpa* between V 1327 and 1339 (A. D. 1271 and 1333).²⁸ His other works in the 14th century are commentary on the *Kalpasutra* in V. S. 1364 (1307-8 A. D.), the *Sadhupratikramanasutravritti* (A. D. 1307-8), *Ajitasantis'aravritti*, *Upasargaharastotravritti*, and *Bhayaharastotravritti* in A. D. 1308-9;²⁹ *Dharmādharma-prakaraṇa*,³⁰ *Āśasyakasutravachurī*, *Chaturvidhabhavanakulata*, *Tapomatakuttana* and the *Surimantrapradesa*.³¹

Upto this time, the Jains used palm-leaves to write books. In the beginning of the 14th century, paper was used. The earliest available

(27) Ibid, p. 429.

(28-29) Ibid, p. 418 Peterson, IV, 114; Weber, No. 1944.

(30) Peterson, I, 52; Weber, No. 1965.

(31) Peterson, V, 111

(32) Dessi, Loc. cit, p. 419.

books written on paper bear the date V. S. 1356-57 (A. D. 1300-01)

In V. S. 1361 (A. D. 1304-5), Merutungacharya, pupil of Chandraprabha of Nagendragatchha, completed the *Prabandhachintāmaṇi*. This is one of the few historical works written in Sanskrit. It is a work in five parts. The first part deals with Vikrama, Kalidasa, Siddhasena Divākara, Śālivāhana, Vanarāja and other Chāvada kings, Mularāja Solankī, Munjarāja, Sindhula and Bhoja. The second part deals with the relations of Bhima and Bhoja and gives accounts of Fulachandra Digambara, Maḡh Pandit, Dhanapāla, Mayura, Bana and Mānatunga. The third part deals with Siddharāja Jayasimha of Anahilavāda and gives short accounts of Līla Vaidya, Udayana Mantri, Santu Mantri, Minaladevī, conquest of Malwa, Siddha-Hema, Rudramāl, Sahasralingātānka, Ramchandra, Jayamangala, Yasahpāla, Hemasūri, Navaghana of Saurashtra, Sajjana Mantri, Siddharāja's pilgrimage to Somanātha, Debate between Vādī Devasuri and Kumudachandra, and Ābhada Shah. The fourth part deals with Kumārāpāla, the Chaulukya king of Anahilavāda and gives account of his birth, parentage, early career, accession to the throne, and conversion to Jainism. It also contains many

stories about the intercourse of Hemasūri and Kumārāpāla. Short notes on Vāgbhata, Āmrabhata, Udayachandrasūri, Ālinga, Vāmarāsi, Sankarāchārya, Ajayapāla Bāla-Mulārāja, Vastupāla and Tejāhpāla are also found there. The fifth part gives a short account of Nandarāja, Silāditya, fall of Valabhi, Munja, Govardhana Lakshmanasena, Jayachanda, Jagaddeva, Paramardi, Prithvirāja, Varāhamihir, Bhartruhari, Vagbhata Vaidya, Kshetrapāla and others.

We have given above a more or less detailed account of the contents of the *Prabandhachintāmanī* because it is an important work on the history of Gujarata. Mr. Forbes and Dr. Bhagvānlāl have made much use of this work while writing the history of Gujarata in the *RāsMālā* and the *Bombay Gazetteer* respectively. The *Prabandhachintāmanī* is translated into several languages.

The *Vicharasreni*³³ is another important work of Merutungasūri. It gives useful dates and contains short notes on Kalakācharya, Haribhadra and Jinabhadra. Some believe that this Merutunga is not the author of the *Prabandhachintāmanī*.

The *Mahapurshacharita* or the *Upadesasati*³⁴

(33) Velankara, No. 1656 (34) Peterson, III, 266; Peterson, VI, 43; Weber, II, 1024

is another work of Merutungasūri. Among other things, it deals with the Jain Tirthankaras Rishabhadeva, Śantinātha, Neminātha, Pārśvanātha and Mahāvīraswāmī.

Feru, son of Chandra Thākkura, a staunch Jain, composed the *Vāstusāra*³⁵ in V. S. 1372 (A. D. 1315-16) In the same year, Kamalāprabha, pupil of Ratnaprabhasuri, completed the *Pundarikācharita*

Somatilaka, pupil of Somaprabhasūri of Tapāgatchha, was the author of the *Navyakshetra-samāsa*, *Vicharasutra* and *Saptatisatathāna*.³⁶ The last work was composed in V. S. 1387 (A. D. 1330-31) The dignity of Sūri was conferred on Somatilaka in the year V. S. 1373 (A. D. 1316-17).

Sudhākalaśa, pupil of Maladhari Rajasekharasūri, composed the *Sangitopnīshad*, a work on music, in A. D. 1323-4 The abridged edition of this work was completed in A. D. 1349-50.³⁶ The *Ekāksharanāmamālā* is another work of Sudhākalaśa³⁷

(35) Kantivijaya Bhandar, Baroda, No. 68

(36) Velankara, *Catalogue of Manuscripts in the library of the B. B. R. Asiatic Society*, No. 1683.

(37) Weber, *Catalogue of Manuscripts in the Berlin Library*, No. 1702.

Jinakusalasūri of Kharataragatchha was born in V. S. 1330 (A. D. 1273-4). His father's name was Jilhagara Mantri and mother's name Jayatashri. He entered the order of Jain monks in V. S. 1347 (1290-1 A. D.) and had the dignity of sūri conferred on him in V. S. 1377. (A. D. 1320-1) To celebrate this occasion, Tejahpala Shah of Anahilavada held a festival. The Sūri wrote a commentary on Jinadattasūri's *Chaitavandan-Devavandanakulaka*.³³

Somatīlakasūri (or Vidyatīlakasūri), pupil of Sanghatīlakasūri of Rudrapalliya gatchha, composed *Vīrakalpa* and *Shaddarshanasutratika* in V. S. 1389, The *Sīlataranginī* in V. S. 1392, the *Laghustavatika* in V. S. 1397 and the *Kumārapālāprabandha*.³⁴

Ratnadevagani wrote a commentary on the *Vajjālaya* of Jayavallabha in V. S. 1393 (A. D. 1336-7).

About this time, Sarvānandasūri, pupil of Dhanaprabhasūri, composed the *Jagaducharita*.⁴⁰

(38) Kāntivijaya, Baroda, No 182.

(39) Peterson, IV, 99; Weber, No. 2006; Buhler, VI, No 709.

(40) Buhler, II, No 284 The book is translated into Gujarati.

The work gives the life-story of Jagadu Shah with special reference to his pious and meritorious deeds.

Bhuvanatungasūri of Anchalagatchha wrote a commentary on the *Rishumandala* in V. S. 1380 (A. D. 1313-4). His other works are the commentaries on the *Āturapratyākhyāna* and the *Chatuh'sarana*.⁴¹

After the Muslim conquest of Gujarata, Sanskrit and Prakrita were not patronized by the state; so many scholars wrote works in the language of the province. In V. S. 1358 (A. D. 1301-2) the *Navakāravvyākhyāna* was composed in Gujarati. In V. S. 1369 (A. D. 1312-13), the *Atichāra* was composed. Among the other Jain works in old Gujarati in the first half of the 14th. century may be mentioned The *Katchhulirāsa* in V. S. 1303 (A. D. 1397), the *Viharamāna-Tirthankarastava* (V. S. 1368-A. D. 1311-12), the *Samarārāso* (About A. D. 1314-15), the *Sihubhadraḥfāga* and the *Charcharikū*.⁴²

Rajasekhara composed the *Chaturvimsatīprabandha* or the *Prabandhakośa* in V. S. 1405

(41) *Jesalmer Catalogue*, introduction, No. 54; Desai, *Jain Sahityano Itihāsa*, p. 434

(42) Desai, *Ibid*, pp. 434-5

(A. D. 1349). He belonged to Prasnavāhanakula, Kotikagana, Madhyama Sākha and Harshapuriya gatchha. He gives the following account of his genealogy.⁴³

Sthulabhadra
|
Maladhari Abhayadeva
|
Hemachandra
|
Śrichandra
|
Munichandra
|
Devaprabha
|
Narachandra
|
Padmadeva
|
ŚrīTilaka
|
Rajasekhara

The *Chaturvimsatīprabandha* is a rare historical work in Sanskrit. As its name suggests, it contains the following 24 prabandhas:—

(1) Bhadrabāhu and Varāhamihira (2) Arya-

(43) Rajasekhara's Prasasti to Jinaprabhasūri's *Nyāyakandalīpangika*.

nandil. (3) Jivadevasūri (4) Arya Khaputacharya. (5) Padaliptacharya (6) Vriddhavādi and Siddhasena. (7) Malladevasūri (8) Haribhadrasūri, (9) Bappa-bhattisūri (10) Hemachandrasūri. (11) Harshakavi (12) Harihara. (13) Amarachandra (14) Madana-kirti. (15) Sātavāhana (16) Vankachula (17) Vikramāditya (18) Nāgārjuna. (19) Vatsarāja Udayana. (20) Lakshmanasena (21) Madanavarma. (22) Ratna Srāvaka. (23) Ābhada. (24) Vastupāla-Tejapala.

The work contains valuable information about the History of Gujarata.

The other works of Rājasekhara are the *Syādvādakolīkā* or the *Syādvādadīpikā*, *Shaddarśana-samutthaya*, *Dānashattrimsikā*, *Nyāyakanḍahpanjikā*, *Ratnākarāvatārikāpanjikā* and eighty-four stories ⁴

Gunasamriddhi Mahattara, pupil of Jinachandra sūri of Kharataragatchha, composed the *Anjanā-sundarīcharita* in Prākṛit in V. S. 1406 (A. D. 1349-59). It contains 404 verses.⁴⁵

Merutunga completed the *Kāmadevacharita* in V. S. 1409 (A. D. 1352-3) and the *Sambhava-*

(44) Buhler, IV, No. 278; Velankara, No. 1634; Peterson, III, 272.

(45) *Jernalmers catalogue*, No 49.

nālhacharita in V. S. 1418 (A. D. 1361-2). The latter work deals with the life of Sambhavanātha, the third Tirthankara.

Munibhadrāsūri of Brihadgatchha prepared an abridged edition of Munidevasūri's *Sāntinātha-charita*. His genealogy is as follows:— Vadi Devasūri—Bhadresvara—Vijayendu—Manabhadra Gunabhadra—Munibhadra.

Gunabhadra, Munibhadra's preceptor, was a very learned man. Sultan Muhammad Tughlak (A. D. 1325 to 1357) was much impressed by his learning and wanted to give him gold coins, but he refused to accept the same. His pupil edited the *Prasnottararatnamālā* of Devabhadra-sūri in V S. 1429 (or A. D 1372-3).⁴⁶

In V. S. 1411 (A. D. 1354-5), Somakīrti, pupil of Jineśvarasūri, composed the *Kātantra-vṛttipanyikā*.⁴⁷

Bhāvadevasūri, pupil of Jinadevasūri of Khandilagatchha, composed the *Pārsvanātha-charita* in V. S. 1412 (A. D. 1355-56). His other

(46) Desai, Loc. cit., pp. 438-39. Munibhadrāsūri won name and fame at the court of Piroj Shah, probably Firuz Tughlak (A. D 1351-88) whose contemporary he was.

(47) *Jesalmere catalogue*, No. 12.

works are the *Yatīdinacharyā* in Prakrit and the *Alankārasāra*.⁴⁸

Jayasekharasuri of Anchalagatchha composed the *Upadesachintāmani*, *Dhammilacharitamahākāvya* and the *Prabodhachintāmani* in one year. His other works are, the Jain *Kumārasambhava*, *Śatrunjayadvātrimsikā*, *Gīranāradvātrimsikā*, *Mahāvīradvātrimsikā*, *Kṛyāguptastotra* and *Atmāvabodhakulaka*.⁴⁹ The *Prabodhachintāmani*, referred to above, won him name and fame as a first class Gujarati poet. The *Tribhuvanadīpaka-prabandha* is his other known work in Gujarati. Jayasekharasūri was the second pupil of Mahendraprabhasūri and entered the order of Jain monks before V. S. 1418. (A. D. 1361-2)⁵⁰

Jayasīmhasūri, pupil of Mahendrasūri⁵¹ of Krishnarshigatchha, completed the *Kumarapala Charita* in V. S. 1422 (A. D. 1365-6) It deals

(48) Peterson, IV, 106; Kantivijaya Bhandara, Baroda; this Bhavadevasuri was probably the author of the *Kalkāchāryakathā* (Peterson, I, 30)

(49-50) Dhruva K. H., Prachina Gurjara Kāvya, introduction, p. 23.

(51) This Mahendrasuri, being free from avarice, did not accept money; so he was called "Mahatma" by Muhammad Tughlak (1325-51) whose contemporary he was.—*Jain Sahityano Itihasa*, p. 440.

with the life of Parmarhat Kumārāpala, the Chaulukya king of Anahilavāda, who had embraced Jainism. The *Nyāyatātparyadīpikā* is another work of Jayasimhasūri. It is a commentary on the *Nyāyasāra* of Bhasarvagna. Our poet is said to have defeated Saranga pandit, the author of the *Sarangadhara-paddhati*, in a debate. He has also completed a grammar.⁵²

In V. S. 1426 (A. D. 1369-70), Gunākara, pupil of Gunachandra of Rudrapalliyagatchha, wrote a commentary on the *Bhaktāmarastotra* ⁵⁵

In V. S. 1427 (A. D. 1370-1), Mahendra-prabhasūri, pupil of Madanasūri, and the principal astrologer of Firoz Tughlak (A. D. 1351 to A. D. 1388), wrote the *yantrarāja*, a work in five parts. His pupil Malayendusūri wrote a commentary on the work ⁵⁴

Ratnasekharasūri, pupil of Hematilakasūri of Brihadgatchha and Nagori Tapagatchha, composed the *Sripālacharita*, in Prakrit, in V. S. 1428 (A. D. 1371-72) and the *Chhandakośa* ⁵⁵

(52) Nayachandra, *Hammiramahūkāvya*, XIV, v. 23-4.

(53) Velankar, No 1817; Peterson, V, 207; Buhler, II, No. 302

(54) Velankara, No. 255-57; This Book is published. (Benares, 1883)

(55) Peterson, IV, 118, Peterson, III, 203

In A. D. 1372-3, Devendrasūri, pupil of Sanghatilakasūri of Rudrapalliyagatchha, wrote a commentary on the *Prasnottararatnamālā* of Vimalachandrasūri.⁵⁶ In this work, the author says that Somatilaka, author of the *Silopadesamālā*,⁵⁷ was his 'gurubandhu.' The *Dānopadesamālā* in prakrit, with a commentary in Sanskrit, is Devendrasūri's other work.

Mahendraprabhasūri's pupil Merutunga wrote a commentary on the *Kātantravyākharana* in V. S. 1444 (A. D. 1387-8)⁵⁸ and the *Shaddarshanannirṇaya*.⁵⁹ In A. D. 1392-3, he wrote a commentary on the *Saptatībhāṣya*. According to the Praśasti to this commentary, the author's other works are the *Meghaduta* with commentary, the *Shaddarshanasaṃutthaya*, the *Bālāvabodhavrīti* and the *Dhātupārāyana*. Mr. Hiralal Hansaraja ascribes the *Bhava-karmaprakriyā*, the *Sataka-bhāṣya*, commentary on the *Namutthunam*, the *Susrāddhakathā*, the *Upadeśamātātīkā* and the *Jesājī-prabandha* to Merutunga. The *Jesājī-*

(56) Peterson, IV, 108; Weber, No. 2021

(57) A copy of this work exists in the Kantivijaya Bhandar, Chhāni (near Barodā)

(58) Velankara, No. 22.

(59) Velankara, No. 1666

prabandha says that according to Sūri's instructions, Jesaji built a temple to Śantinātha and made pilgrimages to Śatrunjaya and other holy places of the Jains.⁶⁰

Mahendraprabhasūri or Mahendra of Anchala-gatchha composed the *Tīrthamālāprakarana*, He died in V. S. 1444 (A. D. 1388). Some ascribe the *Vichārasaptatikā* to him.⁶¹

Jayanandasūri, pupil of Somatilakasūri of Tapagatchha, composed the *Sthulibhadracharita*. The dignity of 'Āchārya' was conferred on him in V. S. 1420 (A. D. 1363-4). He died in A. D. 1384-5.⁶²

Devasundarasūri of Tapagatchha was a well-known Jain Doctor. With his " advice and assent," many palm-leaf manuscripts were copied on paper. In V. S. 1444 (A. D. 1387-8) the *Jyotihkara-ndavivritti*, the *Tīrtha-kalpa*, the *Chastyanand-anachurni* and other books were written on palm-leaves. Gnānasāgara, Kulamandana, Gunaratna, Sadhuratna and Somasundara were some of his learned pupils.⁶³

(60) *Jain Sahityano Itihas*, pp. 442-3

(61) *Ibid*, p. 443-1.

(62) Velankara, No. 1090; Peterson, V. 216

(63) Desai, *Loc. Cit*, p. 443

Gnānasāgarasūri, pupil of Devasundarasūri, referred to in the last para, composed the *Āvaśyakachurni* in A. D. 1383-84, the *Uttarā-dhyāyanasutrachurni* in A. D. 1384-85, the *Oghanvryuktichurni*, the *Munisuvratastava* and the *Pārśvanāthastave*.⁶⁴

Kulanandana, another learned pupil of Devasundarasūri, composed the *Vichārāmritasangraha* in A. D. 1386-7, *Siddhāntālapkoddhāra*, *Pragnāpanāsutrachurni*, commentaries on the *Pratīkramanasutra*, *Kalpasutra* and the *Kavyasthītistotra*, and several short poems singing the praises of God.⁶⁵

Munisundara, pupil of Somasundarasūri, composed the *Garvedyagosthi* in A. D. 1398-9. Devananda or Devamurti was the author of the *Kshetrasamāsa*. His spiritual descent is as follows:—

Chandraprabha--Dharmaghosha--Bhadresvara--Muniprabha--Sarvadeva--Somaprabha--Ratnaprabha--Chandrasimha--Devasimha--Padmatilaka--Shrītilaka--Devachandra--Padmaprabhasūri--Devananda or Devamurti.⁶⁶

Nayachandrasūri, pupil of Prasannachandra of

(64) Peterson, II, No. 284; Buhler, VII, 13.

(65) Buhler, VII, 18; Velankara, No 1802.

(66) Desai, Loc. cit, p. 444

Krishnarshi gatchha, composed the *Hammira-mahākāvya* and the *Rambhāmanjarīnāṭikā*. These are some of a few historical works in Sanskrit. In the *Hammiramahākāvya* the hero is Hammira, but it contains many references to Prithvirāja Chohana. In the *Rambhāmanjarī*, the hero is Jayachandra of Kanoja, but there is not the slightest reference to his Rajasuyayagna, Sanyukta's 'Swayamvara' or his enmity with Prithvirāja. From this, Mr. G. H. Ojha concludes that these stories of the *Prithvirājārāso* were not known upto V. S. 1440 (A. D. 1383) (about which date the works were composed), but were later interpolations.⁶⁷

We shall now consider what contribution the Jains made to old Gujarati literature, prose and poetry, in the second half of the 14th century.

Name(s) of the author or authors	Title of the work	Date and or Place
(1) Rajasekhara	<i>The Nemnātha Fāga</i>	A.D 1349
(2) Vijayabhadra, pupil of Lavanyaratna of Āgamagatchha	(i) <i>The Kamalāvati Rāsa</i> (ii) <i>The Kalāvati Satī Rāsa...</i>	...About A.D. 1350

(67) "Nagri Prachārini Patrika ", I, p. 414.

(8) Vinayaprabha	The <i>Gautamaswāmi</i> <i>Rāsa</i>	A.D. 1356 Cambay.
(4) —————	<i>Hansaraja-</i> <i>Vatchharaja</i>	About A.D 1355
(5) —————	<i>Sila</i>	"
(6) Harasevaka	The <i>Mayanarehā</i> <i>Rāsa</i>	A.D. 1357-?
(7) Jinodayasūri, pupil of Jinakusalasūri (A.D. 1318-9 to A.D. 1375.) He entered the order of Jain monks at the age of seven	The <i>Trivikrama</i> <i>Rāsa</i>	A.D. 1359
(8) Gnānakalasa-	The <i>Jinodayasuri</i> <i>Pattābhisheka</i> <i>Rāsa</i>	A.D. 1359
(9) Merunandana-	<i>Shri</i> <i>Jinodayasuri</i> <i>Vivahalan</i>	A.D. 1375
(10) Viddhanu and a pupil of Jinodayasūri.	<i>Gnānapanohami</i> <i>Chopar</i>	—————

(11) Merunandana	The <i>Ajitasāntistava</i>	A.D. 1375
(12) A pupil of	The <i>Kākabandhi</i>	A.D. 1383
Devasundarasūri	<i>Chauppaḥ</i>	Devagiri
(13) Munisundara- sūri	The <i>Sānta Rāsa</i>	A.D. 1388-?
(14) Vastiga or Vasto	The <i>Chihungati</i> <i>Chopai</i>	A.D. 1391-?
(15) Sadhuhansa, pupil of Jinaratnasūri of Tapagatchha	The <i>Salibhadra</i> <i>Rāsa</i>	A.D. 1398-9
(16) —————	The Gautama <i>Prutchha</i> <i>Chopai</i>	About A.D. 1399
(17) Tarunaprabha- sūri, pupil of Jinachandrasūri of Kharataragatchha.	The <i>Śravaka-</i> <i>Pratikramana</i> <i>Vivarana</i>	About A.D. 1354
The <i>Srāvaka Pratikramana Sutra Vivarana</i> (No. 17) is in prose. (Nos. 1-16) are poems "		

(70) The above table is based mainly on the *Jain Gurjara Kavio*, Part I, pp. 13-23. The other Gujarati Jain work of this period is the *Mugdharabodha* of Kulamandanasūri.

Chapter VI.

Somasundarayuga.



The first half of the fifteenth century is known as the Somasundarayuga in Jain history because Somasundarasūri was a very prominent monk of this period. With his 'counsel and consent' and 'advice and assent', the Jains of Gujarata glorified Jainism by building new temples, repairing old ones, setting up new images of Tirthankaras, opening libraries, helping the poor and the needy and by performing many other pious and religious deeds.

In Pralhadanapura (modern Pālanapura). there was a Bania named Sajjana who had rendered glorious and meritorious services to Jainism by his pious and meritorious deeds. He had a wife named Malhanadevi who gave birth to a son named Soma in A. D. 1373-4. With the consent of his parents, Soma entered

the order of Jain monks at the age of seven and came to be known as Somasundara. Jayanandasūri of Tapāgatchha was his guru or preceptor.⁷¹

Somasundara was an intelligent pupil; so he mastered the sciences within a few years and came to be known as Upādhyāya or Vachaka in A. D. 1393-4⁷² By this time, he had earned name and fame as a scholar and was, therefore, given a rousing reception by the ministers Ramadeva and Chunda when he went to Devakulapātaka (or Devagiri).⁷³

In A. D. 1400-01, the dignity of Āchārya or Doctor was conferred on Somasundarasūri by Devasundarasūri in Anahilavāda. To celebrate this occasion, Narasimha Seth held a festival. Thus Somasundarasūri became the head of Tapāgatchha, at the age of twenty-seven.⁷⁴

In Vadanagara, there were three wealthy Jain brothers named Devarāja, Hemarāja and Ghatasimha. When Somasundarasūri conferred the dignity of Upādhyāya on Munisundara, Devarāja held a festival with the consent of

(71) Somasūri, *SomaSaubhāgyalāvyā*, cantos II, III, IV (72) Ibid, V, 11& 14

(73) Desai, *Jain Sahityano Itihāse*, p. 452.

(74) Somasūri, *SomaSaubhāgyalāvyā*, V, 51-61.

his brothers. Then he became the head of a congregation and went on a pilgrimage to Satrunjaya and Giranāra in the company of Munisundara⁷⁵

In Idar, there was a rich man named Vatchharāja who belonged to Ukeśakula. He won name and fame in the state by his excellent character and many donations. He had, by his wife Rāni, four sons named Govinda, Visala, Krurasimha and Hiro. Govinda built Ādinatha's temple in Idar, Visala took up his abode in Deulavātaka and married Khimāi, a daughter of Ramadeva by his wife Melāde. Ramadeva was a minister of Mewāda; so Visala commanded influence at Court and became an apple of king Lakha's eye. He made pilgrimages to the holy places of the Jains, erected temples, and like his father, helped the people in times of famine. He was a patron of learning and the learned. At his expense, ten copies of Gunaratnasūri's *Kṛiyāratnasamutchaya* were made.⁷⁶

Govinda, son of Vatchharāja and brother of Visala, brought marble from Ārāsura and repaired

(75) Ibid, VI, 18 to 57

(76) Peterson, VI, 17-19; Prasasti to the *Kṛiyaratnasamutchaya*, A. D. 1411-12 This Visala had built a temple to Sreyāsanātha in Chitoda.

Kumārāpālā's temple on the Tārangā hill. A great festival was held on this occasion. Persons from far off places were invited to grace the occasion. Pratishtha or the ceremony at the time of setting up the image in the garbhagriha was performed by Somasundarasūri. As Govinda was a favourite of Punjārao, king of Idar, Idar's warriors guarded the congregation on the Tārangā hill. A Jain Bania named Sakānhada earned name and fame on this occasion by his generous donations.⁷

According to a manuscript in the Forbes Gujarati Sabha, Bombay, the ceremony of setting up the image was performed in A. D. 1422-23.⁷⁵

About this time, Somasundarasūri conferred the dignity of Vāchaka or Upādhyāya on Jinamandana and that of Āchārya or Doctor on Bhuvanasundara Vāchaka

When Somasundarasūri came to Karnāvatī, Guṇarāja, a favourite of king Ahmad Shah, gave him a rousing reception and held a festival. He belonged to Ūkeśavamśa. His great-grandfather Visala had a son named Dedo Dedo's

(77) Somasundara, *Somasaubhāgyakāvya*, canto VII.

(78) *Catalogue of Manuscripts*, Forbes Gujarati Sabha, p 334

son Dhanapala made Karnāvati his domicile of choice. He had four sons—Sāngana, Godo, Samaro and Chācho. Chācho⁷⁹ was well-known in Karnāvati. He made pilgrimages to the holy places of Jains and built a Jain Temple. He had two wives—Lādi and Muktadevi. By his wife Lādi, he had three sons—Vijada, Samala and Puno. By Muktadevi, he had four sons named Gunarāja, Āmbāka or Āmbra,⁷⁹ Limbāka and Jayanto. Of these four brothers, Gunrāja, who gave a rousing reception to Somasundarasūri, was very well-known. He had access to king Ahmad Shah and was his favourite Jeweller. He was a staunch Jain and went on pilgrimage to Śatrunjaya and Giranāra in. A. D. 1400-01 and A. D. 1405-6. In A. D. 1408-9, his younger brother Āmbāka or Amba who had entered the order of Jain monks, became Vāchaka or Upādhyāya. In A. D. 1411-12, he helped the famine-stricken persons. In A. D. 1413-14, he went on a pilgrimage to Sopāraka, Jirāvally and Mt Abu. His third pilgrimage to the holy Śatrunjaya hill was undertaken in A. D. 1420-1. The Jains of far off places were invited. King

(79) According to the *Somasaubhāgyakāvya*, Vāva was the father of Amra (VIII, 19) His second name was probably Chācho.

Ahmad shah was well-disposed to Gunaraja; so he honoured him on this occasion by giving him presents, sending his warriors to guard the pilgrims to the holy hill, and by placing his resources at the disposal of Gunarāja to make the pilgrimage a great success.^{80A}

Somasundarasūri had accompanied Gunarāja⁵⁰ in this pilgrimage of A.D. 1420-1.

On the way, the pilgrims halted at Dhandhuka, Valabhipura, Madhumati (or Mahuvā), Devapattana (or Prabhasapatana), Mangalapura (or Māngrol), Junagadha and other places. At Mahuvā, the dignity of Āchārya was conferred on Jinasundara Vāchaka by Somasundarasūri. From Giranāra, Gunaraja returned to Karnāvati and after a few years, repaired the temple of Mahaviraswami at Chitrakuta or Chitoda. As he lived at

(80) This Gunarāja had five sons—Gaja, Mahirāja, Bāla, Kālu and Ishvara and a wife named Gangādevi. Mahirāja died in youth, Bāla took up his abode at Chitrakuta or Chitoda and was much honoured by the king. Gunarāja's brother Ambaka had a son named Manāka. Besides Manāka, Gunarāja had a nephew named Jinaraja—Prasasti to Mahāvīraprāsāda at Chitrakuta—Desai, Loc. Cit, p 455 f. n

(80A) *Somasaubhāgyakāvyā*, VIII, 24-31; Prasasti to Mahaviraprasada at Chitrakuta

Karnāvati, his son Bala, who had taken up his abode at Chitrakuta, was appointed to supervise the work. When the temple was re-built, Guna-rāja's five sons set up the image of Mahāvira-swami and the 'Pratishtha' was performed by Somasundarasūri in A. D. 1428-9⁸¹

When Somasundarasūri paid the third visit to Devakulapātaka, he conferred the dignity of Vāchaka on Visalarāja. To celebrate this occasion, Visala held a festival. On another occasion, when Somadevasūri conferred the dignity of Āchārya on Jinakīrti, Visala's son Champaka held a festival

The following were some of the religious deeds of Somasundarasūri:—

(i) Pratishtha of Nandisvarapata in Ādinātha's temple at Devakulapātaka in 1428-9.

(ii) Pratishthā of Ādinātha's image, prepared by Mahallade, at Devakulapātaka.

(iii) Pratishthā in the Tribhuvanadipaka or Dharana Shah's temple at Ranakapura, in A. D. 1439-40.

(iv) Pratishtha of three images in Bala's temple, near Kirtistambha, at Chitrakuta.

(81) *Somasaubhāgyakārya*, VIII, 45-92; Prasasti to Mahaviraprasāda at Chitrakuta; Desai, Loc. Cit., 455 f. n.

(v) Pratishtha of the image of Santinatha in Vija Thakur's temple at Kapilapātakapura.

(vi) Samarasimha Soni, a favourite of Ahmad Shah of Ahmedabad, rebuilt Vastupala's temple on Giranara, at the Sūri's suggestion.

(vii) Pratishthā in the Chaturmukh Jinālaya of Lakshoba at Giranāra

(viii) Patishtha of the brass images of twenty-four Tirthankaras prepared at the expense of Munta.

(ix) Accompanied Srinatha of Anahilavāda in his pilgrimage to Satrunjaya and Giranara.

(x) Advised Mahunasimha Sanghapati to build a Jain temple.

(xi) Copies of eleven principal Jain Agamas were prepared "with the advice and assent" of the sūri.

(xii) Conferred the dignity of Acharya on Ratnasekhara Vāchaka.

(xiii) Advised his devotees Sanghapati Manadana, Vatchha, Parvata, Sanghapati Narbada, Sanghapati Dungara, Kalaka Soni, Madana, Vira and Virupa to glorify Jainism⁵²

(82) The religious deeds of Somasundarasuri mentioned above are based mainly on the *Soma-saubhagya-lārya* (canto IX).

After serving Virasāsana for several years, Somasundarasūri died in A. D. 1442-43.

In the Soma-Saubhāgya Yuga, books written on palm-leaves were copied on paper. This work was undertaken by Devasundara, Somasundara and Jinabhadrasūri of Tapagatchha. Among the prominent Jains who financed this work were Parvata of Cambay and Mandalika of Sanderā.⁸³

We shall now consider the literary activities of the Jains in what is aptly called the Soma-sundarayuga.

Gunaratnasūri, a co-student of Somasundarasūri, composed the *Kalpāntaravāchya* in A. D. 1400-01 and wrote commentaries on the *Saptatikā* (A. D. 1402-3), Devendrasūri's *Karmagranthas*, *Aturpratyākhyāna*, *Chatuhsarana*, *Samstāraka*, *Bhaktapariṣṇā*, Somatilaka's *Kshetrasamāsa* and *Navatattva*. His two great works are the *Kriyāratnasamutthaya* and the *Tarkarahasya-dipikā*.⁸⁴

Munisundarasūri, a pupil of Somasundarasūri, had a wonderful memory. At an early age of

(83) Desai, Loc. cit., pp. 459-60

(84) Peterson, VI, 42, Velankara, No. 1622; Buhler, VIII, No. 594, Desai, Loc. cit., pp. 462-3.

fourteen, he composed the *Trawidyagoshti*. Among his other works may be mentioned the *Tridasatarangini*, the *Adhyātmakalpadruma-Sāntarasabhāna*, the *Upadeśaratnākara*, the *Jinastotraratnākosa*, the *Jayānandacharita*, the *Sāntikarastotra*, the *Simandharastuti*, the *Palshik-sattari* and the *Angulasattari*.

When there was an epidemic at Delavada, he composed the *Santikarastotra* and warded off the evil. At Sirohi, when he removed the difficulties of the peasants, the king being pleased with him, prohibited hunting and proclaimed "amāri," thereby asking his subjects to refrain from taking the lives of innocent animals. Jaffarakhāna or Dafarakhāna, the Naik or headman of Cambay, had conferred on Munisundarasūri the title of "Vadi Gokulsankata."⁸⁵

Jayachandrasūri, another pupil of Somasundarasūri, was a very learned man. His biruds were 'Krishna-Sarasvati' and "Krishna-Vāgdevatā." He was the author of the *Pratyākhyānsthānavaraṇa*, the *Samyakatva-Kaumudī* and the *Pratikramanavidhi* (A. D. 1449-50)⁸⁷

(85) Velankara, Nos. 1572 and 1800, Desai, Loc. cit., pp. 464-5

(86) *Somasaubhāgyakāvya*, X, 2-3; *Gurugunarātnākara*, 67-71; Oza, *Rajputanaka Itihasa*, p. 566, f. n. 2.

(87) Peterson, IV, 107; *Jain Sakityano Itihasa*, 464.

Bhuvanasundarasūri, pupil of Somasundarasūri, composed the *Mahāvidyā* with commentary, the *Laghumahāridyā* and the *Vyākhyānadīpikā*.⁸⁸

Devaratnasūri, pupil of Jayānandasūri, was a Porwad Bani of Anahilavāda. Chāmpasi Pethada was his great grand-father. Devaratnasūri's father's name was Karaniga and mother's name ulgade. Before he became a Jain monk, he was known as Jarada. With his parents, Jarada entered the order of Jain monks in A. D. 411, at an early age of five. The dignity of Acharya was conferred on him in A. D. 1441. His contribution to literature was indirect.⁸⁹

Ratnasekharasūri, pupil of Somasundarasūri, composed the *Shadāvasyakavṛtti*, *Shrāddhapratikramanasutra vṛtti*, *Vidhikaumudī*, *Acharapradīpa*, and the *Prabodhachandrodayavṛtti*. At an early age, he defeated the Vādīs of the deccan in debates. He was given the biruda of "Balasarasvati" by a Brahmin named Babi.⁹¹

Mānikyasundara, pupil of Merutungasūri of Ānchala gatchha, composed the *Chatuhparvi-Champu*, *Sridharacharita* (1406-7 A. D.) *Sukarājakathā*, *Dharmadattakathānaka*, *Gunavar-macharita* and the *Malayāsundarilathā*.⁹²

Manikyasekharasūri, another pupil of Merutungasūri of Ānchala gatchha, composed the *Kalpaniryukti Avachurī*, *Āvaśyaka Niryukti Dīpikā*, *Pinda Niryukti Dīpikā*, *Ogha Niryukti Dīpikā*, *Uttarādhyayana Dīpikā*, *Āchārānga Dīpikā* and the *Navatattvavivarana*.⁹³

Devamurti Upādhyāya, pupil of Devachandra sūri of Kāsadrha gatchha, composed the *Vikramacharita*, a work in fourteen cantos.⁹⁴

91. *Jain Sahityano Itihasa*, p. 466.

92. *Ibid*, p. 467.

93. Buhler, VII, No 19 and VIII Nos. 373 and 339.

94. DESAI, *Loc. cit.*, p. 467.

Harshabhushana, pupil of Harshasena of Tapagatchha, composed the *Srāddhavidhvānīśchaya*, *Ānchalamatadalana* and *Paryushanā-vichitra*. (A. D. 1429-30).⁹⁵

Jinasundara, pupil of Somasundarasūri, composed the *Dīpālikākālpa* (A. D. 1426-7).⁹⁶

Charitrasundaragani, pupil of Ratnasimhasūri of Brihad Tapagatchha, composed the *Siladuta*, the *Kumārāpālācharita*, the *Mahāpālācharita* and the *Īchāropadeśa*. The *Siladuta* deals with Sthulīhadra's glorious conquest over cupid and contains 131 verses. The *Kumārāpālācharita* was composed at the request of Subhachandragani. It deals with the life of Parmarhat Kumārāpāla, the Chaulukya king of Anahilavāda, and contains 2032 verses. It is one of the rare historical works in Sanskrit.⁹⁷

Rāmachandrasūri, pupil of Abhayachandrasūri of Purnimāgatchha, composed the *Vikramācharita* in Darbhikāgrāma or Dabhoi, in A. D. 1433-4 and the *Panchadandātapaṭrāchhātrāprabandhā* in Cambay in A. D. 1444.⁹⁸

95 Kāntivijaya, Baroda, No. 1016; Kielhorn, II, No. 360. 96 Kāntivijaya, Baroda, No. 1015.

97 Buhler, II, No 316, Dessi, Loc. cit, P. 469.

98 Velanākara, No. 1746; Weber, No 1580.

Subhasilagani, pupil of Munisundarasūri of Tapāgatchha, composed the *Vikramacharita* in A. D. 1433-4, the *Prabhāvakathā* in A. D. 1447-8, the *Kathakośa* in A. D. 1452-3, the *Satrunjaya-lalpavritti* in A. D. 1461-2 and the *Unādināmamālā*. According to the *Prabhāvaka Kathā* of our author, Visālarāja, Ratnasekhara, Udayanandi, Chāritraratna, Lakshmisāgara, and Somadeva were the pupils of Munisundarasuri.⁹⁹

Jinamandanagani, pupil of Somasundarasūri, composed the *Kumārapālprabandha* in A. D. 1435-6, the *Srāddhagunasangraha Vivarana* in A. D. 1441-2 and the *Dharmaparīkshā*.¹⁰⁰ The *Kumārapālprabandha*, one of the historical works in Sanskrit, is a good compilation.

Chāritraratnagani, pupil of Jinasundarasūri, composed the Mahāvīraprasāda-Prasasti or the Chitrakutaprasasti in A. D. 1438-9 and completed the *Dānapradīpa* in Chitrakuta or Chitor in A. D. 1442-3.¹⁰¹

99. Peterson, IV, 110; *Jain Sahityano Itihas*, pp. 469-70.

100. Velankara, Nos. 1708-9; Mitra's Report of Manuscripts, VIII, 233, Ātmānanda Jain Sabhā, Bhavnagar, (Publication No. 67.)

101. Ātmānanda Jain Sabhā, Publication No. 66.

Jinaharsha, pupil of Jayachandrasūri, composed the *Vastupālacharita*, in A. D. 1440-1, the *Ratnasekharakatha* in Prakrit in Chitrakuta, the *Vimsatisthānaka Vichārāmrita-Sangraha* in Sanskrit and Prakrit and the *Pratikramanavidhi* in A. D. 1468-9.¹⁰²

Kirtiraja Upadhyaya composed The *Nemī-nāthamahākāvya* in A. D. 1488-9. It is a work in twelve cantos.¹⁰³

Dhirasundaragani, pupil of Amarasundara, composed the *Avachurni* on the *Āvaśyaka-niryukti*.¹⁰⁴

Somasundarasūri composed the *Avachuris* on the *Saptati* and the *Āturapratyākhyāna*. Besides these avachuris, he also composed the *Ashtādashastar*, in A. D. 1440-41. He had many pupils.¹⁰⁵

Jinabhadrasūri of Kharatara-gatchha rendered "glorious and meritorious" services to Jinaśasana by asking the Jains to build temples at Giranara, Chitrakuta, Mandavyapura and other places, and by opening libraries at Jesalmer, Jabalipura, Deragiri, Nagora, Mandavagadha, Karnavati and

102 Bhandarkar Institute, Poona, No. 171; Peterson, IV, 111; Peterson, I, 112. 103 The work is published in the *Yashwanthji Granthmālā*, Bhavnagar. 104 Motitoli Bhandar, Patliwāda. 105 Weber, No. 1862; Bühler, IV, No. 124.

Cambay. He is known as the author of the *Jinasuttariprakarana* (Prakrit) and the *Apavarganānamālā*. He was much honoured by king Vairasimha of Jesalmer and king Trambakadāsa.¹⁰⁶

Jinavardhanasūri, founder of the Pippalaka branch of Kharataragatchha, wrote commentaries on Sivāditya's *Saptapadārthi* and the *Vagbhatā-lankāra*¹⁰⁷

Jayasāgaragani of Kharataragatchha composed the *Santi Jinālayaprasasti*, the *Prithvichandra-rājarshīcharita*, in A. D. 1446, in Pālanapura; the *Parvaratnāvalīlathā* in Anahilavāda, in A. D. 1416-7; the *Vignapti-Trueni* in A. D. 1427-8, the *Tirtharājastavana*, *Upasargaharastotravṛtti* and the commentaries on Jinadattasūri's stavas and the *Sandehadolavali* and the *Bhavarivarana*.¹⁰⁸

With the "advice and assent" of Jayasagaragani, hundreds of books were copied on paper.

Jinasāgarasuri, pupil of Jinachandra of Kharataragatchha, composed the *Haimavyākaraṇadhundhikā* and the *Karapuraparakaraṇatīkā*

106 Desai, *Jain Sahityano Itihāsa*, p. p. 472-4

107 Bhandārakara's Report etc of Sanskrit Manuscripts, III, No. 291; Weber's catalogue, No. 1719 108 Kanti-vijaya, Baroda, No 29; Buhler, IV, No. 167; Desai, Loc. cit, pp. 474-5.

His pupil Dharmachandra wrote a commentary on Rajasekhara's *Karapuramanjari*.¹⁰⁹

Besides the monks, some Jains also served literature. Of these, Mandanamantri is very well-known. He was the son of Bahada. He was a very learned man and patronised learning and the learned He composed the *Sārasvatamandana*, the *Kāvya-mandana*, the *Champuramandana*, the *Kūdambarimandana*, the *Chandravijaya*, the *Alankāramandana*, the *Sringāramandana*, the *Sangitamandana*, the *Upasargamandana* and the *Kavikalpadrumaskandha*. He was very rich.¹¹⁰

The following contribution¹¹¹ was made by the Jains to old Gujarati Literature, Prose and Poetry:-

Prose

Name of the Author	Name of the work	Date and or place
(1) Manikyasūri -	Prithvichandra- Charita	A. D. 1421-2

109 Velankar, Nos. 1798 and 1281, Bhāṇḍārakāra, 3rd. report, No. 418-9; Kaira Saṅgha Bhaṇḍar manuscripts

110 Jain Sahityano. Itihasa, pp. 481-4. 111 Ibid, p.p. 486-7.

- (2) Somasundarasūri—(i) *Upadeśamāla* A. D.
 (Gujarati
 Translation) 1428-9
- (ii) *Yogaśāstra* —
 (Gujarati
 Translation)
- (iii) *Shadāvasyaka* —
 (Gujarati
 Translation)
- (iv) *Ārādhana-* —
Patākā
 (Gujarati
 Translation)
- (v) *Navatattva* —
 (Gujarati
 Translation)
- (vi) *Shashthi'sataka* - A. D.
 (Gujarati 1439-40
 Translation)
- (3) Munisundarasūri— *Yogaśāstra*— A. D.
 Chaturth Prakash-1434-5
 (Translation)
- (4) Jinasāgarasūri *Shashthi'sataka* „
 (Kharataragatchha) (Translation)
- (5) Dayasimbhagani, (1) *Sangrasani*— A. D.
 pupil of Ratnasimha— (Translation) 1440-1
 suri of Brihad

Tapagatchha.	(ii) <i>Kshetrasamāsa-</i> (Translation)	A. D. 1472-3
(6) Hemahansagani, pupil of Jayaohandrasuri.	<i>Shadāvas'yaka-</i>	A. D. 1444-5
(7) Manika- Sundaragani, pupil of Ratnasimhasūri of Vriddha Tapagatchha.	Maladhari Hemachandrasūri's <i>Bhavabhāvana</i> (Translation)	A. D. 1444-5 Devakula- pataka

The works of the authors mentioned above throw considerable light on the Gujarati language of the 15th Century.

Gujarati Poetry

Author	Work	Date and or place
(1) Jayasekhara sūri	<i>Tribhuvana dipakaprabandha</i> or <i>Paramahansa- prabandha</i>	
(2) Hirananda- Suri, pupil of	(i) <i>Vidyāvīlāsa</i> Pavado	A. D. 1428-9

Viraprabhasūri		
of	(ii) <i>Vastupāla</i>	A. D.
Pimpalagatchha	<i>Tejapāla</i>	1427-8
	<i>Rāsa</i>	
	(iii) <i>Dasārnabhadra</i>	—
	<i>Rāsa</i>	
	(iv) <i>Jambuswāmino</i>	1438
	<i>Vivāhalo</i>	-Sāchor
	(v) <i>Kalkālarāsa</i>	—
(3) Somasundarasūri-	(i) <i>Ārādhana-</i>	—
	<i>Rāsa</i>	
	(ii) <i>Sthulibhadra</i>	—
	<i>fāga</i>	
(4) Jayasāgarasūri	(i) <i>Jīnakus'alasūri-</i>	A. D.
of	<i>Chatushpadi</i>	1424-5
Kharataragatchha		A. D.
	(ii) <i>Chaityaparipāti</i>	1430-1
	(iii) <i>Nagarakota-</i>	
	<i>tīrtha-paripāti</i>	—
	(iv) <i>Vajraswāmi</i>	A. D.
	<i>guru-rāsa</i>	1432-3
		Junagadha
(5) Megho or	(i) <i>Tīrthamāla-</i>	—
Meho	<i>stavana</i>	
	(ii) <i>Rānakapura-</i>	A. D.
A	<i>stavana</i>	1442-3

(6) Pupil of Devaratnasuri	<i>Devaratnasuri- Fāga</i>	A. D. 1442-3
(7) Māndana- śrāvaka	<i>Siddhachakra- Śrīpālarāsa</i>	1432-3
(8) Gunaratnasūri-	(i) <i>Rishabharāsa</i>	—
	(ii) <i>Bharata- Bāhubali prabandha</i>	—
(9) Bhavasundara,- pupil of Somasundarasūri	<i>Mahāvira- Stavana</i>	—
(10) Sādhukirti-	(i) <i>Matsyodara- Kumāra- rāsa</i>	—
	(ii) <i>Vikramacharita- Kumararāsa-</i>	A. D. 1442-3
	(iii) <i>Gunasthānaka- Vichāra Chopāi</i>	—
(11) Champā	<i>Nalacharita</i>	—
(12) Tejavaradhana	<i>Bharata- Bāhubalirāsa</i>	—

- | | | |
|---|---|-----------------|
| (13) Mandalika | <i>Pethada-
rāsa</i> | |
| (14) Sarvānandasuri | <i>Mangala-
Kalas'a-</i> | |
| (15) Jayavallabha,
pupil of
Manikyasundara | (i) <i>Sthulabhadra-
Bāsathio</i>
(ii) <i>Dhannā
Anagārarāsa</i> | |
| (16) Ratnamandanagani,
pupil of
Somasundarasuri | (i) <i>Neminātha-
Navarāsa-
fāga</i>
(ii) <i>Nāri
Nīrāsa-
rāsa</i> | |
| (17) Jayasekhara | <i>Prabodha-
Chintamani
Antaranga
Chopai</i> | A. D.
1405-6 |

The following is the Jain contribution to Apabhramśa Sahitya¹¹² :—

Author	Work
(1) A Pupil of Jayasekharasūri	<i>Sīlasandhi</i>
(2) Hemasāra	<i>Upadesasandhi</i>

(3) A Pupil of
Viśālarāja,
pupil of
Somasundarasūri.

Tapahsandhi

(4) ———

*Kesi-Gomaya
Sandhi*

(5) ———

Mahāvīracharita

(6) ———

Mrigāputrakulaka

(7) ———

*Rishabhadhavalā.
Rishabhapancha-*

(8) ———

Kalyāṇaka

Service of Jinaśāsana was not the monopoly of Jain monks. Jain nuns did render useful services, but unfortunately, their services are rarely recorded on the pages of history. A nun of this period, who attracted the attention of Ānandamuni of Osavamśa, was Dharmalakshmi Mahattara.¹¹² She was the daughter of an Osavamsi Soni, named Simha and Ramadevi of Trambavati or Cambay. Her name was Melai, but when she entered the order of Jain nuns at the age of seven, in A. D. 1434-5, she came to be known as Dharmalakshmi. Her preceptor was Ratna-

¹¹² Desai, *Jain Saṁtāna Itihāsa*, p. 485.

simhasūri. Dharmalakshmi had received liberal education. The dignity of Mahattarā was conferred on her in A. D. 1444-5, when she was in her teens. She was a successful preacher. When she went to Māndavagadha, she was much honoured by Mandana, Bhima, Maneka and others. She had many disciples, chief among whom was Vivekashri.¹¹⁴

We shall now deal with Jain contribution to architecture in this period.

Pittalahara or Bhima Shah's temple on Mt. Abu was built by Bhima Shah. It is known as 'Pittalahara' because the principal image in the temple is made of brass and other metals.

It is a mistake to suppose that this temple was built in V. S. 1525 (or A. D. 1468-9). In an inscription of V. S. 1494 (A. D. 1437-8) in the Digambara Jain temple and in another inscription of V. S. 1497 (A. D. 1440-1) in Srimata temple, there are references to this temple. Secondly, there is an inscription of V. S. 1497 (A. D. 1440-1) in the inner hall of the temple. Thirdly, this temple which was repaired by mantri Sundara and mantri Gada in A. D. 1468-9

113-114 *Jain Atihāsika Gurjara Kāvya Sanchaya*—
p. p. 215-21

must have been built at least fifty years ago. Fourthly, from the inscriptions of the rulers of Abu dated V. S. 1350 (A. D. 1293-4), V. S. 1372 (A. D. 1315-6) and V. S. 1373 (A. D. 1316-7), it seems there were only two Jain temples—Vimalavasahi and Lunigavasahi—on Mt. Abu. It is certain, therefore, that the temple was erected between A. D. 1315 and A. D. 1437.

The principal image in the temple is made of brass and other metals. It was set up by Gada and Sundara in A. D. 1464-9. From the lanchhana or sign of bull, it is certain that the image is of Ādinātha. It is about eight feet high and five and a half feet broad.

Another image in the temple that arrests our attention is the marble image of Ādinātha set up by Simha and Ratna in A. D. 1468-9.

The third worth-seeing image in the temple is that of Pundarikaswāmi. It has a 'rajoharana' or a brush to sweep the ground, a piece of cloth (muhapatti) on the right shoulder and a loin cloth.

Besides these images, there are 87 marble images, 4 brass images, 7 standing images, one image of Gautamaswāmi and another of Amlukadevi,

Chapter VII.

Jainism in Gujarat in the later half of the 15th. Century.



In A. D. 1450, Mahārānā Kumbhakarṇa repealed the pilgrim tax which was collected from the Jain pilgrims on Mt. Abu.¹¹⁵

In A. D. 1451, King Māṇḍalika of Junāgadhā proclaimed 'amari' asking his subjects to refrain from taking innocent lives on the 5th, 8th and 14th days of the bright and black halves of every month. Before issuing this order, he had proclaimed "amāri" on the 11th (bright and black) day and Amāvāsyā of every month.

In A. D. 1452, a copyist named Lonkāshah was not on good terms with Jain monks; so with the help of his disciple Lakhamashi, he

protested against the established Śvetāmbara Jain faith. He believed in Jain Scriptures but was against idol worship. His work became very easy, because, by this time, the Muslim rulers who were deadly enemies of idol worship, had firmly established themselves in the land. Lonkāśah took into confidence Pīrozshah, a favourite of the ruling chief, who destroyed temples, and spread his faith. He did not enter the order of Jain monks, but advised others to do so. His followers are known as Sthānakavasī or Dhundhīā.¹¹⁶

In A. D. 1453, Sānarāja, son of Sajjanasimha by his wife Kaulākadevi, built a temple of Vimalanātha on Giranāra.¹¹⁷ The Pratishtha was performed by Ratnasimhasūri of Tapāgatchha. In A. D. 1460-1, he made pilgrimages to Satrunjaya and Giranara. At his request, Gnānasāgarasūri completed the *Vimalanāthacharita* in Cambay, in the same year.¹¹⁸

Laxmisāgarasūri was a prominent Jain monk of this period. He entered the order of Jain monks in A. D. 1414, at an early age of six. His preceptor Munisundarasūri seems to have

(116) D. 321, Loc Cit, p. 495.

(117-118) D. 321, Loc cit, p. 496.

trained him well; for he pleased king Mahipāla by winning victories in debates in Jirnadurga or Junāgadha. Somasundarasūri conferred the dignity of 'Pandit' on him in A. D. 1436-7. On this occasion Mahadeva of Devagiri held a festival. In A. D. 1444-5, when the dignity of 'Vachaka' was conferred on him by Muni-sundarasūri in Mundasthala, Sanghapati Bhima held a festival. In A. D. 1460-1, Laxmisāgarasūri became the head of his gatchha. He worked for unity. Fortunately, his efforts were crowned with success. In A. D. 1465-6, he honoured the deserving monks of his Gatchha by giving them titles¹¹⁹. He died in A. D. 1490-1.

The following were the pious and religious deeds¹²⁰ performed by various persons when Laxmisāgarasūri was the head of gatchha:—

(1) Sālha of Ukeśavamsa set up a brass image weighing 120 mans, at Dungarapura. He was a minister of King Somadāsa.

(119) Somacharita, *Gurugunaratnākara*, canto I

(120) The details given here are based on the *Gurugunaratnākarakāvya* (cantos, II. IV) completed by Somacharita in A. D. 1484-5. Somacharita was a contemporary of Laxmisāgara and a pupil of Chāritra-hansa who was a pupil of Somadevasūri.

(ii) Gadarāja mantri of Ahmedabad built a Jain temple in Sojitra at the cost of Rs. 30 000. The Pratishtha was performed by Somadevasūri. About this time, the dignity of Vāchaka was conferred on Subharatna.

(iii) Dhanyarāja and Nagarāja of Devagiri came to Gujarata, pleased King Mahmud, made a pilgrimage to the Śatrunjaya hill, served the Jains of Anahilavāda and held a festival, when the dignity of Sūri was conferred on Somajaya

(iv) Gadarāja mantri set up an image of Ādinātha weighing 120 mans in the Bhīmavihāra or 'Pitalahara' on Mt. Abu. The Pratishtha was performed by Somajayasūri in A. D. 1468-9. On this occasion, the dignity of Āchārya was conferred on Jinasoma Vāchaka at Gada's request and that of Vāchaka on Jinahamsa and Sumatisundara at the request of Dungara of Anahilavāda and Sanda of Abu.

(v) Ishwara and 'Patta,' Sohi brothers of Ukeśavamśa, built a temple of Ajitanātha in Idar. The Pratishtha of the principal and other images in the temple was performed by Laxmisāgara in A. D. 1476-7. On this occasion, nineteen Jain monks were honoured

(vi) Ujala and Kāja went on a pilgrimage to

Jirāpalli and stayed there for seven days in the company of Somadevasūri.

(vii) Moved by the sermon of Somajayasūri, 84 couples took the fourth vow of a Jain layman, at Sirohi.

(viii) At the suggestion of Sumatisundarasūri, Sahasā, son of Chāliga, built the Chomukh Prasād on Mt. Abu.

(ix) Velāka and Dharmasimha built 'devakulikas' in the Chomukh temple at Rānapura. After a pilgrimage to the holy Satrunjaya hill, they returned to Idar, gave cloth to 300 monks, held a festival when Somasāgara was honoured with the dignity of Vachaka and went on a pilgrimage to Pāvapura to pay their obeisance to Sambhavanātha.

(x) Ratnā and Meghā went on a pilgrimage to Jirāpalli at the foot of Mt. Abu, with the Jain congregation and gave cloth to monks of Tapāgatchha, Vriddhasāli gatchha, Nānāgatchha, Nanāvali gatchha and other gatchhas.

Hemavimalasūri was a prominent pupil of Laxmisāgarasūri. He was born at Vadagāma in Marumandala or Mārwad, on the full-moon day of Kartika in the Vikram year 1520 (A. D. 1463). His father's name was Gāngādhara and mother's name Gāngā. Before he entered the

order of Jain monks, he was known as Hadarāja. In A. D. 1471, he renounced the world and accepted Laxmīsāgara as his guru. He was, however, trained by Sumatisādhūsūri. In A. D. 1491, the dignity of sūri was conferred on him and he was made the leader of his gatchha. This occasion was celebrated by Sāyara Kothāri and Sahajapāla at Idar where the Jains of far-off places were invited.¹²¹

In A. D. 1493, he went on a pilgrimage to the Śatrunjaya Hill with the Jain congregation of Stambhatīrtha or Cambay. In A. D. 1495, he conferred the dignity of sūri on Danadhira, but unfortunately, the latter died in A. D. 1495-6.

In A. D. 1513-4, when the dignity of Āchārya was conferred on Ānandavimalasūri and that of Vāchaka on Dānasekharagani and Manīka-sekharagani by our Sūri, Soni Jivā Jāgā of Cambay held a festival. In A. D. 1515-6, Himavimalasūri halted at Karpatavanijya (Kapadavanja) on his way to Cambay. The Jains of Kapadavanja gave him a royal reception. Some envious persons reported the matter to the

(121) Hansadhira was a contemporary of Hemavimala sūri. The *Hemavimalasūri fāga* was completed in V. S. 1554 (A. D. 1498) *Jain Atīhasika Gurjar Kāvya Sanhaya*, No. 16.

king whereupon the latter passed orders for the arrest of the Sūri. When the king's men came to arrest him, he ran away to Chuneli, and from thence to Sojitra. From Sojitra, the sūri went to Cambay where he was given a rousing reception. The royal servants coming to know of his arrival, came to Cambay and arrested him. The Jain congregation had to pay 12,000 tankas before he was released. The sūri did not like this; so a deputation consisting of Pandit Harshakulagani, Pandit Sanghaharshagani, Pandit Kusalasayamagani and Kavi Subhasilagani was sent to Champakadurga or Champaner to wait upon the king. The deputation pleased the king by their skill in composing poems and induced him to pass orders to return the fine. In A. D. 1521-2, when the sūri went to Anahilarāda, the Jains gave him a rousing reception. On this occasion, Nākara Panchānana of Ukeśavamsa took the fourth vow of a Jain layman and gave liberal presents to the Jain congregation. From Anahilarāda, the sūri went to Vijapur and performed Pratistha in the temple built by Kothari Satara Sripala. In A. D. 1527, when he was at Visanagara, the sūri found that his end was drawing near; so, he sent for Ānandavimala who was at Vadala and asked.

him to become Gatchhanāyaka or the head of gatchha. When Ānandavimala did not accept the post, Saubhāgyaharshasūri was made Gatchhanāyaka.¹²² Hemavimalasūri died at Visanagara in A. D. 1527, leaving behind him many pupils whom he had taken in the order of Jain monks.⁷²³

After Hemavimalasūri, Saubhāgyaharshasūri glorified Jainism. Though born in A. D. 1498-9, he entered the order of Jain monks at the early age of eight in A. D. 1506-7. When he became Gatchhanāyaka in A. D. 1527, Bhīmasi, Rupa, Devadatta, Kabā, Jayavanta and other Jains held a festival. In A. D. 1530, he went on a pilgrimage to Śatrunjaya and Giranāra with the Jain congregation. In A. D. 1533, a festival was held by Somasi, Ratnasi, Dakhamasi and Khīmsi of Cambay to congratulate the Sūri upon his appointment as a Gatchhanāyaka. In A. D. 1540, the dignity of Vāchaka was conferred on Somavimala at Vidyāpura (or Vijāpura.) To celebrate this occasion, Teja Manga gave plates and sweet balls to the Jain congregation.

(122) Laghu Posalika Pattāvali; *Jain Aitihasika Gurjara Kavya Sanchaya*, appendix, p.p. 96-9.

(123) *Jain Aitihasika Gurjara Kavya Sanchaya*, Appendix, p. 98-9.

In the same year a great festival was held at Idar. The Jains of 700 different places, 500 Digambara and 500 monks graced the occasion. Hundreds of Jain images were set up at the hands of our sūri. In A. D. 1540, Saubhagya-harshasūri breathed his last, leaving behind many pupils who mourned his death. He was succeeded by Somavimalasūri.¹²⁴

About this time, three monks of Anchalagatchha rendered meritorious services to Virasāsana.¹²⁵ Bhavasāgarasūri, 61st Pattadhara of this gatchha, was born at Narasāni in Mārwaḍ in A. D. 1453-4. His father's name was Sāngani and mother's name Singarade. Before he entered the order of Jain monks, he was known as Bhāvada. Jayakeśarasūri admitted him to the order of monks in A. D. 1463-4. The ceremony was performed at Cambay. The dignity of Āchārya

(124) Ibid, Appendix, p. p 99-100.

(125) The 60th. Pattadhara of this gatchha was Siddhāntasāgara. His dates are as follows.—

Birth-V. S. 1506; Dikshā-V. S. 1512; Āchāryapada V. S. 1541; Gatchhanāyakapada-V. S. 1542; Death. V. S. 1560. He was born at Anahilavāḍa. His father's name was Jāvada Soni and mother's name Puralade Jain *Atihāsika Gurjara Kāvya Sanchaya*-Appendix, p. 114.

was conferred on him at Māṇḍala in A. D. 1503-4. He died in A. D. 1525-7.¹²⁶

Gunanīdhānasūri, who succeeded him, was born at Anahīlavāda in A. D. 1491-2. His father's name was Nagaraja and mother's name Lalādevi. He was admitted to the order of Jain monks, in A. D. 1495-6, at an early age of four, by Siddhāntasāgarasūri. When he mastered the sciences, the dignity of Āchārya was conferred on him in A. D. 1508-9. To celebrate this occasion, Dharana mantri of Srivamsa held a festival at Jambunagara or Jambusara. In A. D. 1527-8, when Gunanīdhānasūri became the Gachhanayaka, Vijjabara Shah of Cambay held a festival. Our Sūri died in A. D. 1544-5.¹²⁷

We have dealt with Lonkāshah a copyist who was opposed to idol worship. He was followed by Bhānā of Sirohi, Jivaji and Varasinghaji. They all started a campaign against idol worship and had the sympathy of the ruling chiefs who held similar views.

Another difficulty in the work of Jain preachers was created by Kaduvā, a Nāgara Banīa of Nadulāi. In A. D. 1457, he came to

(126) Ibid, Appendix, p. 114.

(127) Ibid, p p. 223-4.

Ahmedabad and came in contact with Panyāsa Harikirti who impressed upon him that it was useless to enter the order of monks, as true preceptors were not found. Kaduvā accepted the advice of Harikirti and spread his views about A. D. 1505. He believed in idol worship.¹²³

The third difficulty was created by Pārsvachandra Nāgori, a pupil of Sādhuratna of Tapāgatchha. He made many changes in the religious ceremonies and founded the Payachanda gatchha

The fourth difficulty was created by Vallabhāchārya and other Vaishnava preachers.¹²⁹

To surmount these difficulties, Ānandavimalasūri of Tapagatchha made strict rules for Jain monks and enforced them rigorously. He practised austere penance for 14 years and created good impression on the people. He permitted Jain monks to go to Jesalmere. On the whole his efforts were crowned with success.¹³⁰

(128) Desai, *Jain Sahityano Itihasa*, p. 510.

(129) Ibid, p. 510

(130) Ānandavimalasūri was born at Idar in A. D. 1490-1. His father's name was Megha and mother's name Maneka. He was known as Vaghakunvara before he entered the order of Jain monks. Hemavimalasūri

Among the well-known temples of this period we may mention Kharataravasahi on Mt. Abu and Karma shah's temple on the Śatrunjaya Hill.

Many images in Kharataravasahi were set up by the Jains who belonged to Kharataragatchha; so the temple is called Kharataravasahi.

It is a mistake to suppose that this temple was erected by the sculptors and masons who used the stones originally brought for Vimalavasahi and Lunigavasahi. It is not good to suppose that the stones brought for Vimalavasahi lay there for 200 years. The temple, moreover, does not seem to have been built 700 years ago.

In the inscription of Srimata's temple dated V. S. 1497 (A. D. 1440-1), there is a reference to Pittalahara but no reference to this temple. It seems, therefore, that this temple was built after A. D. 1440. It was probably built by Sanghavi Mandalika in A. D. 1458, because many images in this temple were set up by

admitted him to the order of monks in A. D. 1513-4. The dignity of Upādhyāya was conferred on him at Lalapura when Sanghavi Thira held a festival. He became a Sūri in A. D. 1525 and died in A. D. 1540. *Jain Atihasika Gurjara Kāvya Sanchaya*, Appendix, p.p. 101-3.

Mandalika and the members of his family about A. D. 1458.

This temple is situated on a very high place and can be seen from a great distance. It has three storeys. It is a great pleasure to see the natural scenery of Mt-Abu from the second floor of this temple. On the ground floor, first floor and second floor, there are "Chomukhjis" or four images of the same Tirthankara in four different directions. Big and spacious halls are seen on the ground floor. Near the principal garbhagriha on the same floor, there are many beautiful images of 'Tirthankaras,' Jain monks, Srāvakas and Srāvikas, besides those of gods and goddesses.

There are two beautifully carved stone arches on the ground floor. On each arch, there are fifty-one images. There are also scenes from the life of Tirthankaras.

In A. D. 1531, Karma Shah repaired Samara-Shah's temple on the Satrunjaya Hill. He was the son of Osavamsi Tola Shah of Chitor by his wife Lilu. Tola Shah was a friend of King Sangrāmasingh or Sanga of Mewad¹¹. His son

(131) This Sangrāmasingh was the head of the Rajputs. He was defeated by Babar in the battle of Sikri in 1527 A. D.

Karmā Shah was a well-known cloth merchant in Chitor. Once when Bahādura Shah, Prince of Gujarāt, paid a visit to Chitrakuta, he came to know Karmā Shah from whom he bought cloth. The Young prince liked Karmā Shah and soon became his friend. When he wanted money to return to Gujarāta, Karmā Shah gave him a lakh, unconditionally. In A. D. 1526, Bahādura Shah became the king of Gujarāta. When Karmā Shah came to know this, he went to Ahmedabad where he was well-received by the King who returned the money lent to him and asked the Bania merchant if he could do anything for him. Thereupon Karmā Shah requested Bahādura Shah to give him a 'firman' to repair the temple on the Śatrunjaya hill. The king granted his request and gave him the 'firman.' With this 'firman,' Karmā Shah went to Saurāstra. Mayadakhana or Muzahidakhana, the governor of Saurashtra, did not like that the Jains should repair the temple on the Śatrunjaya hill, but as Bahādura Shah had given permission, the governor was helpless. Ravirāja and Nrisimha, two officers of the Governor of Saurashtra, helped Karmā Shah very much. A new image of Ādinātha was set up in A. D. 1531 when Vidyamandanasūri, pupil of Dharmaratnasuri, performed pratistha. Vinaya-

mandana pathaka with his pupils and the Jains from far off places had come to Palitana to grace the occasion.¹³²

Ādinatha's temple on the Śatrunjaya hill is kept in such a state of constant repairs that it is difficult to say how much of it is the work of Samara Shah or Karmā Shah. The image of Adinatha that we see to-day in the 'garbhagriha' was set up by Karma Shah. It is nearly six feet high. It is on a raised platform and is well-adorned. Near it, there are two standing and two other images in 'padmāsana'. Besides these four images of Tirthankaras, there are two images of guardian deities of Jainism with garlands of flowers in hand.

In the garbhagriha, besides the principal image, there are many images in big or small niches.

The prayer hall in this temple is very spacious and is supported on 28 pillars. On an elephant, Marudevīmatā, mother of Ādinatha, who attained

(132) Jinavijaya, *Prachina Jain Lekha Sangraha*, II, Nos 1, 2, 3. The details about Karmā Shah and his work are given in Vivekadhira's *Satrunjayatirthoddhāra-prabandha*. Vivekadhira was a contemporary of Karmā Shah.

absolution before her son, is seated. In the 'rangamandapa,' there are many niches containing the images of Tirthankaras. The hall has doors on three sides. The floor is of marble.

On the first floor, there is a 'Chomukhaji' and niches with images of Tirthankaras. Most of the niches are beautifully carved.

The temple is entirely of stone.

Pundarikaswami's temple is just opposite the temple of Ādinātha. It was erected by Karmāshah in A. D. 1531. The image of Pundarikaswami bears an inscription in which it is said that the image was set up in A. D. 1531. In the garbhagriha, there are sixteen niches containing images of Tirthankaras. The sabhamandapa contains four cells. One of them is dedicated to Nemīnātha and the other to Ādinātha.

Several scenes showing the main events of the life of Ādinātha and other Tirthankaras are found on the walls of the Sabhamandapa.

The Rayana Paduka temple in the Adesvaratunka was also erected by Karmāshah in A. D. 1531. It contains the feet of Ādinātha as well as an image of the same Tirthankara. On the walls, there are scenes of Giranara and Mt. Abu.

The temple is situated under the shade of a 'rāyana tree' and is therefore known as the rāyana pagalā temple. It is a small cell and contains three stone arches.

Chakresvaridevi's temple in the Aḍesvaratunka was also erected by Karmashah in A. D. 1531. Chakresvarimātā or the guardian deity of Jainism is seated on a tiger. She is richly dressed and profusely adorned. Outside the garbhagriha, there are four images of four goddesses—Padmāvati, Sarasvatī, Nīrvāṇidevī and Laxmidēvī. Padmāvatīdevī bears the image of Pārśvanātha on the head and is seated on a cock. In her hands, she holds a garland, a lotus and a triśula. Sarasvatīdevī is seated on a goose and holds a harp and a book in hand. Nīrvāṇidevī is seated on a lotus and holds a book, a bowl and a lotus. Lakshmidēvī is seated on a lotus and has a lotus in hand. These four images of the goddesses outside the garbhagriha belong to a later period.

The temple is entirely of stone. It is situated to the left of the entrance to Aḍesvaratunka, and as compared to the other temples on the hill, is very small.

In A. D. 1444-5, Taporatna and Gunaratna, pupils of Śādhūnandaṇa of Kharatara gachha.

Charitravardhana, pupil of Kalyanarāja of Kharataragatchha, composed the *Sinduraprakaraṭikā* at the request of Bhishanathakkura, in A. D. 1448-9, and a commentary on Kalidasa's *Raghuvamśa* at the request of Aradakamalla, son of Srimāla Saliga.¹³⁸

In A. D. 1450-1, Udayadharma, pupil of Ratnasimhasūri of Brihad Tapagatchha, composed the *Vākyaprakāśa*. (He is also known as the author of the *Sanmatrīdasastotra* ¹³⁹

In A. D. 1453-4, Sarvasundarasūri, pupil of Gunasundara of Maladhari gatchha, completed the *Hansarāja Vatsarājacharita* at Devapattana, and Megharāja wrote a commentary on the *Vitarāgastotra*.¹⁴⁰

In A. D. 1455-6, Śādhūsoma, pupil of Siddhāntaruchi of Kharatara gatchha, wrote a commentary on the *Pushpamālā*. About the same time, Jayakirtisūri's pupil Rūshivardhana of Anchala gatchha composed the *Jinendrātsaya panchāsikā* ¹⁴¹

(138) Kāntivijaya, Baroda, No. 1872, Peterson, III, 210.

(139) Desai, Loc. cit, p. 514.

(140) Ibid, p. 514.

(141) Ibid, pp. 514-5.

In A D 1456-7, son of Hamira and grand son of Viradāsa wrote a commentary on the *Sanghapattaka* at an early age of sixteen. In the same year, Dharmachandragani, pupil of Jinasagarasūri of Kharataragatchha wrote the *Sinduraparakarakāvya tīkā*.¹⁴²

In A D. 1457-8 Satyaraja, of Paurāmika gatchha composed the *Sripālācharita*. In the same year, Hemahansagani, pupil of Charitraratnagani of Tapa gatchha, wrote a commentary on Udayaprabhasūri's *Ārambhasiddhi*. In the following year i. e. A D. 1458-9, the same author composed the *Nyayarthamanjushū* in Ahmedabad.¹⁴³

Gnānasāgarasūri, pupil of Udayavallabhasūri, composed the *Vimalanāthacharita* in A. D. 1460-1.¹⁴⁴ In the same year, Ratnamandana-gani, pupil of Nandiratna, composed the *Bhoja-prabandha* or the *Prabandharāja* which deals with the life of Bhoja, King of Malwā, and throws some light on the history of Gujarat.¹⁴⁵

In A. D. 1461-2 Subhasīlagani, pupil of

(142) Gulābkumāri Library, Calcutta, Manuscript Nos. 7-1 and 48-2 (143) Velankar, No. 76; Peterson, IV, 17. (144) A Gujarati translation of the work is published by Atmananda Jain Sabha, Bhāvnagar. (145) Velankar, No. 1754.

Munichandra or Munisundarasūri of Tapa gatchha, wrote the *Satrunjayakalpākathā* and Amarachandra wrote avachuri on the *Upadeśamālā*. In the following year, Sādhusoma wrote commentaries on Jinavallabhasūri's *Mahāvīrachariya*, the *Chāritrapanchaka* and the *Nandīsvarastava*¹⁴⁶

In A. D. 1467-8, Pratisthasoma composed the *Somasaubhagyakāvya* which deals with the life of Somasundarasūri, and Rājavallabha, wrote the *Ghātrāsena-Padmāvatīkathā* and the *Shadāvasyakavrittī* (A. D. 1473-4). In A. D. 1472-3, the *Jalpamanjari* was composed.¹⁴⁷

In A. D. 1474-5, Siddhasūri composed the *Rasavatīvarnana*. In A. D. 1478-9, Bhāvachandrasūri, pupil of Jagachandrasūri of Purnimagatchha, composed the *Śāntināthacharita* which deals with the life of Śāntinātha, the 16th. Tirthankara of the Jains.^{147A}

In the same year, the *Prithvichandracharita* was composed by Jayachandrasūri. In A. D. 1483-4, Subhaśilagani wrote the *Sālvāhanacharita*, and in A. D. 1484-5, Siddhantasāgara composed

(146) Desai, Loc. cit, p.p 515-6.

(147) Ibid, p. 516.

(147A) Gulabkumāri Library, Calcutta, Manuscripts Nos. 61-3.

the *Chaturvimsatijīnastuti* and *Somachārītragaṇī* wrote the *Gurugunaratnākara*.¹⁴⁸

Sadhuvijaya, pupil of Jinaharsha, composed the *Vadavijayaprakarana* and the *Hetukhandanaprakarana* between A. D. 1488-9 and 1494-5.¹⁴⁹

Subhavaradhana, pupil of Sadhuvijaya, wrote the *Daśasrāvaka-charita* in Prakrit about this time. His other works are the *Vardhamānadeśanā* and the *Rishimandalavṛtti*.¹⁵⁰

Jinamānikya, pupil of Hemavimalasūri, wrote the *Kurmāputracharita* in Prakrit.¹⁵¹

Kamalasamyama, pupil of Jinasāgarasūri composed the *Uttarādhyayanāsutravṛtti* and the *Karmastavavvarana*. (A. D. 1492)

Udayasāgara of Ānchalagatchha wrote a 'Dīpika' on the *Uttarādhyayanāsūtra* in A. D. 1489-90, and Kīrtivallabha, pupil of Siddhanta-

(148) The work is published by the Yasovijayaji Granthamala, Bhavnagar.

(149) Manuscripts in the Kāntivijaya Bhandar, Baroda and Kesaravijaya Bhandar, Wadhwan

(150) Kāntivijaya Bhandar, Chhani, manuscript; Kaira Jain Sangha Bhandar Manuscript; Velankar, No. 1797.

(151) Peterson, III No. 588

sāgarasūri, wrote a commentary on the same work, in A. D. 1495-6 ¹⁵²

Indrahansagani composed the *Bhuvanabhānu-charita* (A. D. 1497-8), the *Upadeśa-Kalpavalli* (A. D. 1498-9) and the *Balmarendrakatha* (A. D. 1500-1). Labdhisagarasūri of Vriddha-Tapagatchha wrote the *Śrīpūlakathā* in A. D. 1500-1. ¹⁵³

Siddhāntasāra, pupil of Indranandisūri, completed the *Darśanaratnākara* in A. D. 1513-4 In the following year, Anantahamsagani, pupil of Jinamanikya, composed the *Dasakṛiṣṭāntacharita*. In A. D. 1515-6, Vinayahamsa, pupil of Mahimaratna, wrote a commentary on the *Daśavaiḥālikasūtra* In A. D. 1516-7, Somadevasūri, pupil of Simhadatta, composed the *Samyaktvalaumudi* and Maheśvara completed the *Vichāra-rasāyanaprakarana*. The *Kumārapālpratibodha* was composed in A. D. 1518-9 In A. D. 1519-20, Saubhāgyanandisūri composed the *Maunaekādaśī-lathā* In A. D. 1520-1, Vidyaratna wrote the *Kurmāputracharita*. In A. D. 1521-2, the *Vimalacharita* dealing with the life of the well-known builder of the Vimalavasahi on Mt. Abu,

(152) *Jain Sahityano Itihas*, p p. 517-8

(153) *Ibid*, p. 518.

was composed In A. D. 1522-3, Ganasara completed the *Vichārashattrimśika* with a commentary, in Anahilavāda. In A. D. 1526, copies of eleven Angas were prepared at the cost of Arisimha Rana of Srimālvamsa. In the same year, Jinahansasūri composed the *Āchārāṅgasūtra Dīpikā*. and Sahajasundara completed the *Ratnaśrāvaka-prabandha*. In A. D. 1526-7, Harshakulagani composed the *Sutra Kṛitāṅgasutra Dīpikā*. His other works are the *Bandhahetrudaya-Triṭhaṅgi* and the *Vākyapralāsatikā*. In A. D. 1534-5 Hradaya-saubhāgya, pupil of Saubhāgyasāgarasūri, composed the *Vyutpattidīpikā* in Cambay, when Bahadura Shah was the king of Gujarat.¹⁵⁴

About this time, Laxmikallola composed the *Tattvāgama* and the *Mugdhāvabodhā*.¹⁵⁵

We shall now consider what contribution the Jains made to Apabhramsa Literature.¹⁵⁶ in this period.

Author	Work or Works.
(1) Yasahkīrti	<i>Chandappaha Charita</i> (About A. D. 1464)

(154) Ibid, p.p. 518-20

(155) Velankar, Nos. 1397 and 1473.

(156) Desai, Loc. Cit., p. 520.

(2) Simhasena or Raighu	(i) <i>Mahesarachariya</i> (ii) <i>Ādipurāna</i> (iii) <i>Śripālacharita</i> (iv) <i>Sammataguna- nīhana</i>
(3) Jayamitra	<i>Srenikacharita</i>
(4) Devanandi	<i>Rohini-vidhanakatha</i>
(5) ———	<i>Suandhadasamīkṣā</i>
(6) ———	<i>Pāsapailāhā</i>
(7) ———	<i>Jinapurandarakathā</i>

The following is the Jain contribution to Gujarati Literature, Prose and Poetry. ¹⁵⁷

Old Gujarati (Prose)

Author	Work
Manikasundaragani	<i>Bhāṭabhāṭianā Sūtra</i> , (Devakulapataka, A D. 1444-5)
Hemahansagani	<i>Shadārasyaḷa</i> , (A D 1444-5)
Viśālaraja	<i>Gautamapritihā</i> (A. D. 1448-9)
Samvegadeva	<i>Pindavisuddhi</i> (A. D. 1456-7)
—	<i>Aṭṭṭyakapithikā</i> (A D. 1427-8)

Dharmadevagani	<i>Shashthi'sataka</i> (A. D. 1458-9)
Amarachandra	<i>Kalpasūtra</i> (A. D. 1460-1)
Merusundara, pupil of	<i>Shadāvasyaka</i> (Mandavagadha,
Ratnamurti	A. D. 1468-9)
„	<i>Śilopadesamālā</i>
„	<i>Pushpamālāprakarana</i>
„	<i>Kalpa-Prakarana</i>
„	<i>Panchanirgranthi</i>
„	<i>Karpuraprakara</i>
„	<i>Shashthi'sataka</i>
„	<i>Yoga'sūtra</i>
Dayāsimhagani	<i>Kshetrasamāsa</i> (A. D. 1472-3)
Parśvachandra	<i>Tandulaveyāli-Payanna</i>
„	<i>Āchārāṅgaprathama skandha</i>
„	<i>Prasnavyākaraṇa</i>
„	<i>Aupapātika</i>
„	<i>Sutrakritāṅga</i>
„	<i>Jambucharita</i>
Samarachandra	<i>Samstaraka-Prakirṇaka</i>
„	<i>Shadāvasyaka</i>
„	<i>Uttarādhyayana</i>

Gujarati Poetry.

Depala Srāvaka	<i>Jāvada-Bhāvada Rāsa</i>
„	<i>Rohineya Chora Rāsa</i>
„	<i>Chandanābalāni Chopai</i>
„	<i>Srenika Rāsa</i>
	(About A. D. 1468)
„	<i>Jambusitāmī Panchabhava</i>
	<i>Varnana (A. D. 1464-5)</i>
„	<i>Ādrakumāradhavalā</i>
„	<i>Samyaktva Bāra Vrata</i>
	<i>Kulaka Chopai</i>
„	<i>Sthulībhadra Kakkāvali</i>
„	<i>Sthulībhadra fāga</i>
„	<i>Thavatcha Kumāra Bhāsa</i>
„	<i>Snātrapujā</i>
Ratnakarasūri	<i>Ādinātha Janmābhishheka</i>
Sanghavimāla	<i>Sudarsana Sresthino Rāsa</i>
	<i>Prabandha (A. D. 1445)</i>
Dhanadevagani	<i>Surangābhīdhāna Nemifāga</i>
	(A. D. 1445-6)
Sanghakalaśagani	<i>Samyaktva Rāsa</i>
	(A. D. 1448-9)
Ānandamuni	<i>Dharma-Laxmi Mahattarā</i>
	(A. D. 1450-1)
Asāita	<i>Hansavatsakatha Chopai</i>
Ratnasekhara	<i>Ratnachudarāsa</i>
	(About A. D. 1453)

Kalyānasāgara	<i>Vīṣi Viharamāna Jina Stuti</i>
„	<i>Agadattarāsa</i>
Rishivardhanasūri	<i>Nala-Davadanti rasa,</i> (Chitoda, A. D. 1455)
Matisekhara	<i>Dhannārāsa</i> (A. D 1457)
„	<i>Neminātha Vasanta Fulada</i>
„	<i>Kuragadu Maharshi Rāsa</i> (A. D. 1480-1)
„	<i>Mayanarehāsatrāsa</i> (A. D. 1480-1)
Jinavardhana	<i>Ilāputracharita</i> <i>Dhannārāsa</i> (A. D. 1458)
Nvyayasundara	<i>Vidyāvilāsa-</i> <i>Narendra Chaupai</i> (A. D. 1460)
Malayachandra	<i>Simhasanabatrīsi chopai</i> (A. D. 1462-3)
„	<i>Simhalasimhakumāra Chopai</i> (A. D. 1462-3)
„	<i>Devaraja-Vatsarajaprabandha</i> (A. D. 1462-3)
„	<i>Jambuswāmīrasa</i> (A. D. 1459-60)
Rajatilakagani	<i>Sālībhadramunīrāsa</i>
Brahmajinadāsa	<i>Harivamsarāsa</i> (A. D. 1463-4)
„	<i>Srenikarāsa</i>

Brahajinadāsa	<i>Yasodhararāsa</i>
"	<i>Ādinātharāsa</i>
"	<i>Karakandumunirāsa</i>
"	<i>Hanumantarāsa</i>
"	<i>Samakitasārārāsa</i>
Gnānasagarasuri	<i>Jivabhavasthitarāsa</i> (A. D. 1463-4)
Bhaktivijaya	<i>Chitrasena-Padmāvatirāsa</i> (A. D. 1465-6)
Petho	<i>Pārsvanāthadasabhava Vivāhalo</i>
Laxmiratnasūri	<i>Surapriya-Kumārārāsa</i>
Lakhamana srāvaka	<i>Mahāvira-Charita-stavana</i> (A. D. 1464-5)
"	<i>Chahugatiniveli</i>
"	<i>Siddhāntarāsa</i>
Vatchha srāvaka	<i>Mrigāṅka-lekharāsa</i> (A. D. 1466-7)
Gnānasāgarasūri	<i>Siddhachakra-Sripālarāsa</i> (A. D. 1474-5)
Mangaladharma	<i>Mangalakalas'arāsa</i> (A. D. 1468-9)
Devakīrti	<i>Dhannāsālibhadrarāsa</i> (A. D. 1474-5)
Punyandi	<i>Rupakamālā</i> (Between A. D. 1467 and A. D. 1490)
Devaprabhagani	<i>Kumārāpālarāsa</i>

Udayadharma	<i>Malayāsundarirāsa</i> (A. D. 1486-7)
„	<i>Kathābatrisi</i> (A. D. 1493-4)
Vatohhabhandari	<i>Navapallava-</i> <i>Pars'vanāthakalas'a</i>
Sarvānyasundara	<i>Sarasikhāmanarāsa</i> (A. D. 1493-4)
Hemavimalasūri	<i>Mrigaputra</i> (Between A. D. 1493 and 1513)
Lāvanyasamaya	<i>Siddhantachopai</i> (A. D. 1488-9)
„	<i>Sthulibhadra Ekaṁso</i> (A. D. 1498-9)
„	<i>Gautama-Pritohha Chopai</i> (A. D. 1498)
„	<i>Aloyanavinati</i> (A. D. 1505, at Vāmaja, near Kalol, North Gujarat)
„	<i>Neminatha-Hamachadi</i> (A. D. 1505 or 1507)
„	<i>Rāvana-Mandodari Samāda</i> (A. D. 1505)
„	<i>Serisāpārsvastava</i> (A. D. 1505)
„	<i>Vairāgyavinati</i> (A. D. 1506)
„	<i>Rangaratnākara</i> <i>Neminātha-prabandha</i> (A. D. 1507-8)

Lavanjyasamaya	<i>Surapriyalevali rāsa</i> (A. D. 1510-11) nt Cambay
„	<i>Vimalaprabandha</i> (A. D. 1512)
„	<i>Sumatisādhū virūhalo</i> (A. D. 1511-12)
„	<i>Devaraja-Vatchhārāja chopai</i> (A. D. 1518-9)
„	<i>Karasamvāda</i> (A. D. 1518-9)
„	<i>Antariksha-parivastava</i> (A. D. 1521-9)
„	<i>Khimarishi</i> (A. D. 1532-3)
„	<i>Balabhadrarāsa</i> , Ahmedabad. (A. D. 1532-3)
„	<i>Yasobhadrarāsa</i> , Ahmedabad, (A. D. 1532-3)
„	<i>Dradhaprahāri Saṃhāya</i>
„	<i>Parsvajinastavana</i>
„	<i>Chaturvimsatijinastava</i>
Narapati	<i>Nanda Batrisi</i>
(Non-Jain Poet)	(A. D. 1488-9)
	<i>Munipati-Rajarshi Charita</i> (A. D. 1493-4)

Santisūri	<i>Sāgaradattarāsa</i> (About A. D. 1493)
Nannasūri	<i>Vichārachosath</i> (A. D. 1487)
Samvegasundara	<i>Sārasikhāmana rāsa</i> (A D. 1491-2)
Simhakula	<i>Munipati Rajarshi Chopar</i> (A. D. 1493-4)
Kirtiharsha	<i>Sanatkumārachopar</i> (A. D. 1494)
A Pupil of Kakkasūri	<i>Kuladhvaja</i> <i>Kumārarāsa</i>
Kshamakalaśa	<i>Sundararājārāsa</i> (A. D 1495)
„	<i>Lalitāngakumāra rāsa</i> (Udayapura, A D 1497)
Mulaprabha sadhu	<i>Gajasukumāla sandhi</i> (A D 1496-7)
Jayarāja	<i>Matsyodararāsa</i> (A. D. 1496-7)
Sundararaja	<i>Gajasimhakumāra Chopar</i>
Dharmadeva	<i>Harischandrarāsa</i> (A. D. 1497-8)
Kusalasayama	<i>Haribalarāsa</i> (A. D. 1498-9)
Nemikunjara	<i>Gajasimharayarāsa</i> (A. D. 1499-1500)

Labdhisāgara	<i>Dhvajabhujanga-</i> <i>Kumāra chopai</i>
Harshakula	<i>Vasudeva chopai</i>
—————	<i>Dasasrāvaka-batrisi</i>
—————	<i>Abhaksha Anantalaya</i>
Nannasūri	<i>Panchatirtha stavana</i>
Dharmaruohi	<i>Ajāputra chopai</i> (A. D. 1504-5)
Dharmadeva	<i>Ajaputrarāsa</i> (A. D. 1504-5)
Ishvarasūri	<i>Lalitangacharita</i>
Padmasāgara	<i>Kayavannachopai</i> (A. D. 1406-7)
Gnāna	<i>Vanlachularāsa</i> (A. D. 1508-9)
Dharamasamudra	<i>Sumtrakumārārāsa</i> (A. D. 1510-1)
Lakshmaṇa	<i>Salibhadravivahalo</i> (A. D. 1511-12)
Devakalasa	<i>Rishidattachopai</i> (A. D. 1512-13)
Lavangaratna	<i>Vatsaraja Devarāja rāsa</i> (A. D. 1514-5)
Amipāla	<i>Mahipāla rāsa</i> (A. D. 1515-6)
Sahajasundara	<i>Rishidattarāsa</i> <i>Ratnasararāsa</i>
„	

Sahajasundara	<i>Sukarajasaheli</i>
"	(A. D 1526-7)
"	<i>Ātmaraja rasa</i>
"	(A. D. 1527-8)
Dharmasamudra	<i>Paradeśirajanorasa</i>
	<i>Prabhākara-Gunākara</i>
	<i>Chopai</i> (A. D 1517-8)
	<i>Champakamālā rāsa</i>
	(A D. 1522-3)
Bhuvanakīrti	<i>Kalavati-charita</i>
Vinayasamudra	<i>Ārāmasobhā</i>
Narasekhara	<i>Prabhāvatīharana</i>
Dharmasāgara	<i>Ārāmanandana</i>
	<i>Chopai</i>
	(A D 1530-1)
Samarachandra	<i>Srenikarāsa</i>
Sevaka	<i>Rishabhadeva-</i>
	<i>dhavalaprabandha</i>
Anandapramoda	<i>Sāntīyina vivāhala</i>
	(A. D. 1534-5)
Somavimala	<i>Dhammilarāsa</i>
Brahma	<i>Susadhu chopai</i>
	(A D. 1536-7)
	<i>Pratyekabuddha chopai</i>
	(A D. 1540)
	<i>Kṛitakarmarājādhyākārarāsa</i>
	(A. D. 1537-8)

Rajasila	<i>Amarasena-Vayarasena Chopai</i> (A. D. 1537-8)
Kaviyana	<i>Tetalimantrirāsa</i> (A. D. 1538-9)
Vinayasamudra	<i>Ambada chopai</i> (A. D. 1542-3)
Rajaratnasūri	<i>Haribala māchhi chopai</i>
Bhava Upādhyaya	<i>Harischandra rāsa</i>
Lavanyamuni	<i>Nandabatrissi</i> (A. D. 1491-4)
Jinahara	<i>Vikramapancha-dandarāsa.</i>
Rajasila	<i>Vikramāditya Khapara-</i> <i>rāsa</i> (A. D. 1506-7)
—	<i>Vikramasena rāsa</i> (A. D. 1508-9)
—	<i>Purvadeśachaitiyarāsa</i> (A. D. 1508-9)
—	<i>Ilāprākārachaityaparipāṭi</i> (A. D. 1513-14)
Khima	<i>Satrūnjayachaityaparipāṭi</i>
Gnānācharya	<i>Bilhana Panchāsika</i>
„	<i>Sasikalā panchāsikā</i> ¹⁵⁷

(157) It is not possible to go into the details of the works mentioned above, in a small work like this. They will be found in the *Jain Gurjar Kavio*, Part I, by M. D. Desai, pp. 37 to 180.

Chapter VIII

Hairakayuga



Kalikālasarvagna Hemasūri obtained partial success as a missionary at the court of Siddharāja and complete success at the court of Kumārāpala who embraced Jainism and glorified it. His work was continued by Hiravijayasūri who attended the meetings at Ibādatakhaṇā and created in Emperor Akbar deep love for the Jain principle of Ahimsā or non-violence. Under Jain influence, Akbar gave up flesh and prohibited the taking of life for several months in a year. Under Hiravijaya's instructions, the Emperor performed many pious and religious deeds. For these reasons, the following sixty years in Jain History are known as the Hairakayuga.

Hiravijayasūri was born at Pālanapura in A. D. 1526-7. His father's name was Kurashah and mother's name Nathibai. Sanghaji Suraji and

Śripāla were Hiravijaya's three brothers, and Rambhā, Rāni and Vimalā were his sisters. When Hiraji was 13 years old, his parents died; so his sisters Vimalā and Rāni who lived at Anahilawāda Pātan took him there in A. D. 1539-40.

Vijayadānasūri admitted him to the order of Jain monks. On this occasion, Amipāla, Amarasimha, Kapura, Amipāla's mother, Dharmashirishī, Rudorishī, Vijayaharsha and Kanakashri entered the order of monks or nuns. Hiraji changed his name and came to be known as Hiraharsha ¹⁵⁸

Hiraharsha was a very smart pupil; so Vijayadānasūri sent him to Devagiri in the Deccan for further studies. Dharmasāgaraji and Rajavimala were also permitted to accompany him. Devasishah and his wife Jasmai gave the monks all the financial help they required in prosecuting their studies ¹⁵⁹

In A. D. 1550-1, the dignity of pandit was conferred on Hiraharsha at Nādlai in Marwād. In A. D. 1552, Hiraharsha became Upādhyaya. In A. D. 1554, the dignity of Sūri was conferred on him, at Sirohi (Mārwād) by Vijayadānasūri.

(158) Vidyāvijaya, *Surisvara and Samrat*, pp. 20-4.

(159) *Ibid*, p. p 24-6

On this occasion, Hiraharsha changed his name and came to be known as *Hiravijayasūri*. In A. D. 1566, Vijayadānasūri died; so *Hiravijayasūri* became the head of the Jain community!¹⁶⁰

After his preceptor's death, *Hiravijayasūri* had to surmount certain difficulties. Ratnapāla of Cambay, had by his wife Thakā, a son named Rāmaji who was not keeping good health. Ratnapāla, being sick of Rāmaji's continued illness, once said to the Sūri that if Rāmaji recovered his health, he would make him the Sūri's disciple. After some time, Rāmaji was completely cured, but Ratnapāla did not want to keep his promise, so when the Sūri reminded him of his promise, he picked up a quarrel with him and his daughter Agā instigated her father-in-law Haradās to complain against *Hiravijayasūri* to Sitābkhāna, Governor of Cambay. When the complaint was lodged, orders were passed for the arrest of *Hiravijayasūri* and the latter had to remain in concealment for a period of 23 days to avoid Suba's men.¹⁶¹

The second difficulty was created by Jagamalarishi, who complained to *Hiravijayasūri*

(160) Ibid., pp. 24-6.

(161) Vidyavijaya; *Surisvara and Samrat*, pp. 27-9.

that his preceptor Karnarishi did not allow him to study some religious books. The sūri told Jagamāla that Karnarishi must not have found him fit for study. Jagamāla was, however, not satisfied with the sūri's answer; so he picked up a quarrel with him. Thereupon the sūri drove him out of his gatchha. Jagamāla felt humiliated; so he lodged a complaint against Hiravijayasūri to the police officer, Petlad. A warrant for the arrest of Hiravijayasūri was issued. The latter, who was at Borsad, succeeded twice in avoiding policemen; but when they came for the third time, the Jains bribed them and they no longer helped Jagamāla who was forced to leave the place about A. D. 1573-4.¹⁶²

The third difficulty was created by Udaya-prabhasūri and other monks who complained to Kalākhāna, Governor of Anahilavāda, against Hiravijayasūri, who was, then, at Kunagera, about five miles from Anahilavāda Pātana. Orders were passed for the arrest of Hiravijaya sūri; but the latter successfully avoided the policemen by running away to Vadāvali where he had to remain in concealment for three months.¹⁶³

Rishabhadāsa who records the above event

(162) Vidyavijaya, *Ibid.*, p.p. 29-30.

(163) Vidyavijaya, *Surnsvara and Samrat*, p.p 30-1

says that it took place in A. D. 1578; but as Kalakhana was the Suba of Patan upto A. D. 1575, it seems the event must have taken place before that date. It is also probable that Rishabhadāsa's date may be correct but he may have made mistake in recording the name of the Suba of Patan.

Hiravijayasūri had to face another similar difficulty at Ahmedabad in A. D. 1579-80. Some envious persons complained to Siḥabuddin Ahmadkhana or Siḥabakhana, Governor of Ahmedabad, that Hiravijayasūri had, by his magic powers, stopped rain. Siḥabakhana sent for the sūri and asked him why it did not rain and whether he had anything to do with it. The sūri made his position clear. When their conversation was going on, Kunvarji, a well-known Jain, came and explained Siḥabakhana the duties of Jain monks. The Suba was pleased to order the release of Hiravijayasūri. When the latter came to the monastery, the Jains celebrated this occasion of Sūri's release by giving away money in charity, but their joy was not to last long. A person named Tukadi poisoned the ears of the Kotwala who complained to the Suba and obtained orders from him for the arrest of Hiravijayasūri, who was helped on this occasion, by Rāghava and

Somasagara, and sheltered by Devaji, a Sthānakavāsi Jain. Two innocent monks named Dharmasāgara and Srutasāgara were arrested by policemen and subsequently released after sound beating, because none of them was Hiravijayasūri¹⁶⁴

In A. D. 1580-1, the sūri went to Borsad where the Jains held many festivals. In A. D. 1582, he performed the pratistha when the image of Chandraprabhu was set up at Cambay by Sanghavi Udayakarana who had led the congregation to Ābu, Chitoda and other places. From Cambay, Hiravijayasūri went to Gandhāra^{164A}

Akbar had heard much about the reputation of Hiravijayasūri, either from a Srāvika named Champā or Itamadakhāna and wanted to see him. He, therefore, called Bhanukalyana and Thānasingh Rāmaji, the Jain leaders, and asked them to write a letter to Hiravijayasūri inviting him to Fatehpur Sikri. The Emperor, also, wrote a letter to Siḥābuddīn Ahmādkhān or Siḥābakhāna, Governor of Ahmedabad asking him to send Hiravijayasūri to Fatehpura Sikri with royal honours. The letters were sent by the runners Maundi and Kamala.¹⁶⁵

(164) and (164A.) Vidyavijaya, Loc. Cit., p p 31-4.

(165) Jain Sahityano Itihas, p p 539-40; Vidyavijaya, Surmatar and Samrat, p.p. 78-80, 81-2.

When the Governor of Gujarata received the Emperor's letter, he called the leading Jains of Ahmedabad and asked them to request Hiravijaya sūri to go to Fatehpura Sikri as desired by Akbar. The Jains told them that the Sūri was at Gandhara and that they would go there and inform him of the Emperor's letter.¹⁶⁶

The Jains of Ahmedabad met and decided to send Vatchharaja Parekh, Mulo Sheth, Nana Vepu Sheth, Kuvaraji Jhaveri and a few others to Gandhara. At the suggestion of the Jain congregation of Ahmedabad, Udayakarana Sanghavi, Vajia Parekh, Rājia Parekh and Rāja Srimalla Oswāl from Cambay went to Gandhara¹⁶⁶

Some Jains at Gandhara did not like that Hiravijayaji should go to Sikri; but the others were in favour of sending him to the Emperor. After hot discussion, it was decided that the Sūri should accept the emperor's invitation and go to Sikri.^{166B}

In A. D. 1582-3, Hiravijayasūri started for Sikri, from Gandhara and went to Ahmedabad Via Jambusar, Sojitra and Matar. Sihābkhān, the Suba of Ahmedabad, received him well and offered him pearls, diamonds, horses, elephants

(166, 166A, 166B,) Vidyavijaya, *Surisvara and Samrat*, p p. 83-95.

and palanquins. The sūri, however, did not accept anything; but told the Suba that he would go to Sikri on foot. The Suba, then, wrote a letter to the Emperor in which he praised many good qualities of Hiravijayasūri and told the Emperor that the sūri had accepted his invitation ^{166c}

From Ahmedabad, the Sūri went to Anahilavāda, via Kadi, Visnagara and Mehsana and stayed there for a week. From Anahilavāda, the Sūri went to Sirohi via Sidhpur. The king of Sirohi gave the Sūri a rousing reception and gave up flesh, wine and hunting.¹⁶⁷

From Sirohi, the Sūri went to Sikri via Falodi, Medata and Sanganer and reached his destination on the 12th day of the black half of Jetha of V. S. 1639 (A. D 1583) The Jains of Sikri gave him a rousing reception. 67 Jain monks had accompanied the Sūri to Sikri.^{157A}

The Sūri had put up at the place of Jaganmalla Katchhavaḥa, younger brother of Bihārimalla, king of Jaipur, and wanted to see Akbar on his arrival, but as the Emperor was busy, the Sūri was asked to see Abul Fazl with whom he had a very interesting conversation. When the Emperor was free, he sent for the Sūri ^{167B}

(166C 167, 167A, 167B) Vidyavijaya, *Surisvara and Samrat*, p. p. 95-104; *Jain Sahityano Itihas*, p. p 541-2

Several stories are told about the intercourse of Akbar and Hiravijayasūri. According to the first story, when the Emperor came to know that the sūri had come to see him from Gandhar to Sikri on foot, he asked him whether the suba of Gujarat gave him horses, chariots and elephants for his journey. To this, the sūri replied that the Governor of Gujarat was willing to give him whatever he wanted, according to Emperor's orders; but his religion forbade him the use of vehicles. When the Emperor came to know the strict rules which Hiravijayasūri and his pupils followed, he was much pleased. The story is historical.¹⁶⁸

According to the second story, when the Emperor asked the sūri the names of the places of pilgrimage of the Jains, the sūri told him that they were Satrunjaya, Giranāra, Mt. Abu, Pārśwanatha Hill, Ashtapada, etc. There is nothing improbable in the story.¹⁶⁹

According to the third story, when the sūri refused to walk on the carpeted floor for fear of crushing the insects that might be on the floor, the carpet was removed under Emperor's orders

(168) Desai, Loc. cit., p. 545; Vidyavijaya, *Surasvara and Samrat*, p. 110.

(169) Vidyavijaya, Ibid p. 112

and to the surprise of all many ants were found under it¹⁷⁰

According to the fourth story, the sūri explained Akbar "Devatattva," "Guru tattva" and "Dharmatattva" and laid great stress on the Jain principle of 'Ahimsā' or 'non-violence.' The Emperor was much pleased to hear the sermon and at the end requested the Sūri to accept the books given to him by Padmasāgara, a Jain monk. The sūri was not willing to accept them, but did so at the repeated requests of Akbar and Abul Fazl. At Hiravijayasūri's suggestion, the books were kept in a library opened at Agra and named after Akbar. Thansingh, a Jain, was appointed as the trustee of the library or bhandār^{170A}

According to the fifth story, several Jains of Agrā went to Emperor Akbar and gave him Hiravijayasūri's 'dharmalābha or blessings'. Akbar asked them if he could do anything for the sūri. Thereupon Amipāla Doshi, their leader, told the Emperor that Paryushanāparva was drawing near and the Sūri wished the Emperor to prohibit the destruction of lives in those religious days. The Emperor, then, gave a 'firman' prohibiting the destruction of lives in Agra for eight days.¹⁷¹

(170, 170A) *Jain Sāhityāno Itihās*, p.p. 545-6.

(171) Vidyavijaya, p. p. 121-2, Desai *Jain Sahityāno Itihāsa*, p. 547

Once when Abul Fazl and 'Hiravijayasūri were talking at Abul Fazl's place, Akbar came. Abul Fazl, being much impressed by the Sūri, praised him very much. Akbar then requested the Sūri to accept something. The Sūri did not want anything for himself but when the Emperor requested him repeatedly, he asked him to give the imprisoned birds their liberty and to prohibit the destruction of lives for eight days of the Paryushanāparva throughout the Empire. Akbar, then, gave the birds their liberty and prohibited the destruction of living creatures for twelve days (instead of eight) throughout the Empire.¹⁷²

Akbar's regard for Jainism increased day by day. He remained under Jain influence for several years and listened to the sermons of Hiravijaya-sūri, Santichandra, Bhānuchandra and other Jain monks. He was convinced that it was bad to eat animal food. So he gave up meat for many days in a year. One of the principles of Din Ilahi was, "It is not meet that man should make his stomach the grave of animals;" and those who embraced Din Ilahi had to abstain from meat¹⁷³

Ādinatha praśasti of Hemavijaya on the

(172) Vidyavijaya, *Surasvara and Samrat*, p. 124.

(173) Vincent Smith, *Akbar*, p. 335

Satrunjaya Hill dated A. D. 1593-4 says that Akbar prohibited the killing of creatures throughout his Empire for six months.¹⁷⁴ This is also confirmed by Badaoni who says—

“His Majesty promulgated some of his...decrees The killing of animals on the first day of the week was strictly prohibited because this day is sacred to the Sun; also during the first eighteen days of the month of Farwardin; the whole of the month of Abon (the month in which His Majesty was born); and on several other days... This order was extended over the whole realm and punishment was inflicted on every one who acted against the command.

“Many a family was ruined and his property was confiscated During the time of these fasts the Emperor abstained altogether from meat as a religious penance, gradually extending the several fasts during a year over six months and even more, with a view to eventually discontinuing the use of meat altogether”.¹⁷⁵

Akbar abolished Jaziya early in his reign; but Gujarata was not conquered at that time; so the

(174) Hemavijaya, Adinātha Prasasti of A. D. 1593-4, verse 17. (175) Al-Badaoni—Translated by W. H. Lowe, II, p. 381.

tax was collected in Gujarata even after the Mughal conquest. When Akbar came in contact with Hiravijayasūri, the latter persuaded him to abolish Jaziya.¹⁷⁶

If a person died childless, his property was confiscated by the state. The virtuous Kumārapāla had, at the suggestion of Kalikālasarvagna Hemachandrasūri, given up this income. Jagad-guru Hiravijayasūri succeeded in persuading Akbar to give up this income and the property of a person who died childless was no longer confiscated by the state in Akbar's Empire¹⁷⁷

Besides these victories, Hiravijayasūri and his pupils scored many more. Pilgrim tax collected from the pilgrims to the holy Śatrunjaya Hill was abolished; fishing in the Dābar lake at Fatehpur Sikri was prohibited; prisoners of war were given their liberty; birds in cages were set free; and the possession of Śatrunjaya, Giranara, Talaja, Abu, Kesariaji, Parsvanatha Hill and other holy places of the Jains was given to the Jains.¹⁷⁸ In this way, Hiravijayasūri and his

(176) Hemavijaya, Adinatha prasasti of A. D. 1593-4, v. 18. (177) Ibid, verse 18.

(178) Ibid, verses 19-20; *Surisvara and Samrat*, p. 123; *Jain Sahityano Itihas*, p. p. 550-1.

pupils used their influence at Court not only for the Jain community but also for humanity at large.

Hiravijayasūri's sermons had good effect on (i) the king of Sirohi who repealed heavy taxes and prohibited the destruction of creatures throughout his state; and (ii) Khān Mahamadkhan of Unā who became a vegetarian.^{178A}

When Hiravijayasūri returned to Gujarata, his pupils Santichandra, Vijayasena and Bhānuchandra continued to instruct Akbar in Jainism. The Jain monks "secured his (Akbar's) assent to their doctrines so far that he was reputed to have been converted to Jainism." Even Fr. Pinheiro, a Portuguese, believed that Akbar "follows the sect of the Jainā (Vertei)." Akbar, however, had not embraced Jainism, but had cultivated very great regard for its principles, and had performed many pious and religious deeds at the suggestion of his Jain teachers¹⁷⁹

In A. D. 1536-7, Hiravijayasūri left Agra for Gujarāta. In A. D. 1593-4, he made a

(178 A) Ibid, pp. 548, 553.

(179) Vincent Smith, *Akbar*, p 262; *Surisvara and Samrat*, p. 168.

pilgrimage to the holy Satrunjaya Hill. In A. D. 1596, he died.¹⁸⁰

Among the prominent pupils of Hiravijayasuri, we may mention Śāntichandra, Bhanuchandra and Vijayasenasūri. Śāntichandra, the well-known author of the Kripārasakośa, was a great debater. In A. D. 1576-7, he defeated Vadibhushana, a Digambara monk, in the Court of Nārāyaṇa of Idar. He won another victory over Digambara Gunachandra at Jodhpur.¹⁸¹

Bhanuchandra, another prominent pupil of Hiravijayasūri, persuaded Akbar to repeal the pilgrim tax on the Satrunjaya Hill. Vijayasenasūri who was honoured by Akbar had defeated Digambara Bhushana in a debate at Surat, pleased Khānkhanā, Suba of Ahmedabad, by his sermon, set up many Jain images and advised the Jains to repair the temples at many places of pilgrimage.¹⁸²

In the Hairakayuga, Bhāmā Shah, an Oswal Jain, rendered glorious and meritorious services to Mewad by laying down his wealth at the feet

(180) *Jain Saṁśṛīyano Itihāsa*, pp. 552-3, 548.

(181) *Ibid*, p. 553.

(182) *Ibid*, p p. 554-5

of Rānā Pratāpa and helping him to win his liberty. Pratāpa appreciated his services and made him his minister. Even to-day, his descendants are honoured by the king of Udaipur.

We shall now consider the literary activities of the Jains in the Hairakayuga.

Though books were written in Gujarāṭī, Sanskrit and Prakrit still attracted the attention of the learned who have left us a good legacy in these languages.

In A. D. 1543-4, Virekakīrtigani copied a commentary on the *Paṅgalasāra* by Hariprasād. In A. D. 1548-9, Udayadharmagani wrote a commentary on the *Upadeśamālā*. In A. D. 1553-4, Ratnākara wrote a commentary on the *Jīvaichāra* by Śāntisūri. In A. D. 1560-1, Jinachandrasūri composed the *Poshadhavidhivṛtti*, a commentary on the *Poshadhavidhi* by Jinavallabha. In A. D. 1562-3, Sādhukīrti wrote a commentary on the *Saṅghapattaka*. In A. D. 1564-5, the *Vāgbhatālanlāravṛtti* was composed.¹³

Dharmasāgara, pupil of Hiravijayasūri, composed the *Aushtrikamatotsutradīpikā*, (A. D. 1560-1), *Tattvataranginivṛtti*, *Pravachanaparīśhā*, *Iryā-*

pathikashattrimsikā, *Kaipasūtratīkā* (1571-2 A. D.) *Jambudwīpapragṇaptivṛtti* (A. D. 1582-3), *Gurvāvali-Pattāvali* with a commentary, *Paryuṣhāṣataka* with commentary, *Sarvagnāṣataka*, *Vardhamānadvattrimsikā*, and the *Shodashasloki-gurūtattvapradīpādikā* with commentary.¹⁸⁴

Vānararishi composed the *Gatohhāchārapayan-nātikā*, *Bhavaprakarana* with commentary (A. D. 1567-8), *Bandhodayasattāprakarana*, *Tandula-Taiyāliyaṇnā-avachuri*, *Pratīlekhanākulaka* and *avachuris* on Jinendrasūri's *Sādhāranajīnatava* and Harshakulagani's *Bandhahetudaya-rihanga*.¹⁸⁵

Nayaranga composed the *Arjunamālākara*. In A. D. 1567-8, he composed the *Paramahansa-sambodhacharita*. In A. D. 1569-70. Dayaratna wrote the *Nyāyaratnāvali*. In the following year, Ajitadeva composed the *Pindavisuddhi Dipikā*. In A. D. 1571-2, he wrote the *Uttara-dhyāyanasūtratīkā*. The *Āchārāṅgātīkā* is the other known work.¹⁸⁶

184. Buhler, VIII, No. 384; Bhandarakara, III, pp. 144-155; Kielhorn, II, No. 368 (published); Velankara, Nos. 1459 and 1847, Buhler, VIII, No. 399.

185 Jain *Sāhityano Itihāsa*, p. 584.

186 Ibid, pp. 584-5

Chandrakirtisūri was the author of the *Ghaṇḍakosatikā* (about A. D. 1573-4) and a commentary on the *Sārasvata Vyākaraṇa*.¹⁸⁷

Sakalachandragani composed the *Dhyānadīpikā*, *Dharmasikshā* and the *Srutāsvāda sikshā-dwara* (A. D. 1573-4)¹⁸⁸

Hemavijaya, pupil of Kamalavijaya of Tapa-gatohha, composed the *Pārsvanāthacharita* (A. D. 1575-6), *Rishabhasataka* (A. D. 1599-1600), *Kathāratnākara*. (about A. D. 1600), *Anyokti-muktamahodadhī*, *Kirtikallolīnī*, *Suktaratnavali*, *Sadbhāvaśataka*, *Chaturvimsatistuti*, *Stutitridaśa-tarangīnī*, *Vijayastuti* and the *Vijayaprasasti*.¹⁸⁹

Padmasāgara composed the *Nayaprakāś-āṣṭaka*, *Silaprakāśa* (A. D. 1577-8), *Dharmaparikshā* (A. D. 1588-9), *Jagadgurukāvya* (A. D. 1589-90), *Uttarādhyanakathāsaṅgraha*, *Yukti-prakāśa*, *Pramāṇaprakāśa*, *Tīlakaṃmanjarīvrittī* and the *Yasodharacharita*.¹⁹⁰

Ravisāgara was the author of the *Rupasena-charita*, *Pradyumnacharita* (A. D. 1588-9) and the *Ekādasīkathā* (A. D. 1588-9)¹⁹¹⁻⁹²

187. Ibid, p. 585. 188 Ibid p. 585

189. Ibid pp 585-6. 190. Peterson, IV, 102, Yasovijaya granthamālā Publication No. 14; Velankara No. 1703 191-92 Desai, Loc. cit., pp. 586-7, 191-92 Buhler, II, No. 226.

Punyasāgara, pupil of Jinahansasuri, composed the *Prasottarakāvya-vṛtti* (A. D. 1583-4) and the *Jambudīpapragnaptivṛtti* (A. D. 1588-9)¹⁹³

Kshemarāja of Kharatara gachha had a pupil named Jayasoma who composed the *Iryāvahikā-rasikā* (A. D. 1583-4) and the *Poshadha-ralarana* with commentary¹⁹⁴

Samayasundara, pupil of Sakalachandra, was great writer. In A. D. 1545-6, he composed the *Bhārasatāka*. In A. D. 1589-90, he commenced the *Aṣṭalakṣī* and completed the same after 10 years. Most of his works were composed in the first half of the 17th Century and are, therefore, not mentioned here.¹⁹⁵

Gunavinaya Upādhyaya, pupil of Jayasoma of Kharatara-gachha composed the *Khandaprasastivṛtti* (A. D. 1585-6), *Raghuramsatikā* (A. D. 1585-90), *Vairagyasatakātika* (A. D. 1590-1), *Akṣarāntatikā*, *Mitabhāṣinivṛtti* and the *Laghu-rasatikā*.

Satishandra, pupil of Sakalachandra of Tejapachha, was the author of the *Kripārasakosa*,

1. D. W. L. C. p. 357. 194 Ibid, pp. 587-8. 195. Ibid, p. 153. 196. Ibid, Nos. 1182, 1214; Desai. Ibid, p. 352-50

the *Jambudvīpapraghnapti vṛitti*; and *Ajitasanti-stava* (A. D. 1594-5). The *Kṛiparasakosa* is a short work containing 128 verses and praises the good qualities of Emperor Akbar.¹⁹⁷

Kanakakusala, pupil of Vijayasenasuri, was the author of the *Pinastuti* (A. D. 1584-5), *Kalyānamandīrastotratikā*, *Viśālalochanavṛitti* (1596-7 A. D.) *Saubhāgyapanchamikathā* (A. D. 1598-9), *Sādhāranajinastavana avachuri*, *Ratnā-larāpanchavimsatikātikā*, *Surapriyamunikathā* (A. D. 1599-1600) and the *Rauhīnyā Kathānaka*.¹⁹⁸

Harshakīrtisuri, pupil of Chandrakīrti, composed the *Bṛihatsantitīkā* (A. D. 1598-9) *Sin-duraparakaranatīkā*, *Sārasvatadīpikā Dhatupatha taranginī*, *Sūradcyaṇāmamālā*, *Srutabodhavṛitti*, *Yogachīntāmaṇi* and the *Vaidakasūroddhāra*.¹⁹⁹

Gujarati Literature also received great encouragement in the Harakayuga. The prominent prose writers are Kusalabhuvaṇagani, author of the *Saptatīkā* (A. D. 1544-5), Somavimalasuri, author of the *Kalpasūtra*, the *Dasaraikālīlasūtra*

197 Weber, No 1447; Peterson, I, 72

198. Velankar, No 1800, Gṛīṣhkumārī Library, Calcutta, Manuscript No. 493, Peterson, I, 319. 199. Velankar, No 1901), Gulabkumārī Library, Calcutta Manuscript-Nos. 42-53 and 37; Weber, No. 1703.

and the *Samstāraprakīrṇaka payannā*, Nagarshigani, author of the *Sangrahaṇī*, and Kanakakusala, author of *Varadatta Gunamanjari Katha* (A. D. 1598-9), *Saubhāgyapanchamikathā* and the *Gnānapanchamikathā*.²⁰¹

Many Gujarātī Jain poets flourished in this Yuga. In a small book like this, it is not possible to go into the details of their works²⁰².

We shall now consider contribution of the Jains to the history of Gujarāt. They have given to us statesmen and administrators like Munjala, Sīntu, Udayana, Vāgbhata, Āmrabhata, Śajjana, Yasahpala, Vastupala, Tejabpala etc; learned men like Hemachandrasūri, Abhayadeva Maladhari, Paramānanda, Tilakācharya, Jinapala, Padmaprabha, etc. For the history of the Chavada and Solanki kings of Anahilavada, we are entirely indebted to the Jain chroniclers. The Jains have, moreover, adorned the hills and mountains of Gujarāt with beautiful temples and given us the Dilwari temples which are the triumphs of art.

²⁰¹ D. D. -a., *Jain Saṁgraha Itihāsa*, pp. 603-4. The detailed information about the poets and their works will be found in the *Jain Gurjar Kāvya*, Part I, pp. 101-22. Nagarshigani, Jayavanta, Kusalsalabha, Ratnasiddha, Sacalsachandra and Bhima were the well-known poets of the Harsakayuga.

But their greatest contribution is the doctrine of non-violence. With the "counsel and consent" and "advice and assent" of Hemasūri, Kumārāpala proclaimed *amāri*. This had a salutary effect. People came to believe that not only service of mankind is service of God, but service of all living creatures, great or small, is service of God. Instinct (or impulse, drive propensity, etc.) of self-preservation, say the modern psychologists, is the strongest in all living creatures from ameba to man and Jainism taught people to respect that impulse in all creatures. The effects of the work of Hemachandrasūri and Kumārāpala are clearly seen in Gujarāt even to-day. Whereas in some parts of India, even the Brahmins take non-vegetarian diet, in Gujarat, not only the Brahmins, but all the high caste Hindus refrain from making their stomachs the graves of animals. In this century, Mahatma Gandhi applied this doctrine of non-violence to politics and won freedom for India.

SELECT BIBLIOGRAPHY.

CHAPTERS I and II.

Hemachandrasūri	<i>Dvyāśrayamahākāvya</i>
"	<i>Kumārapālachariyam</i>
"	<i>Prasasti to the Siddha-Hema</i>
"	<i>Mahāvīracharita</i>
Somaprabhachārya	<i>Kumārapālapratiṭibodha</i>
Yāśahpāla	<i>Mohaparājaya</i>
Prabhāchandrasūri	<i>Prabhāvacharita</i>
Merutungasūri	<i>Prabandhachintāmaṇi</i>
Rajasekharasūri	<i>Chaturvimsatiprabandha</i>
Jinamandanagani	<i>Kumārapālprabandha</i>
Parikh R. C.	<i>Kāvyanusāsana</i>

CHAPTERS III and IV.

Someśvara	<i>Kirtikaumudī</i>
"	<i>Surathotsava</i>
"	<i>Ullāsa āghara</i>
"	<i>Gṛanāraprasasti</i>
Arisimha	<i>Sukṛitasankīrtana</i>
Jayasimhasūri	<i>Hamīramadamardana</i>
Udayaprabhasūri	<i>Dharmābhyudayamahākāvya</i>
Merutungasūri	<i>Prabandhachintāmaṇi</i>

Rajasekhara
Bālachandra

Chaturvimsatiprabandha
Vasantavilāsa

CHAPTERS V and VI.

Munisundara
Charitraratnagani
Somacharitra

Gurvāvali
Chitrakutadurgamahāvira-
prāsādaprasasti
Gurugunaratnālāra

CHAPTERS VII and VIII.

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Dharmasāgara
Devavimala
Sāntichandra

Jain Sahityano Itihasa
Jain Gurjar Kavio
Jagadgurukāvya
Tapāgatchhapattāvali
Hīrasaubhagyamahākārya
Kripārasakosa

